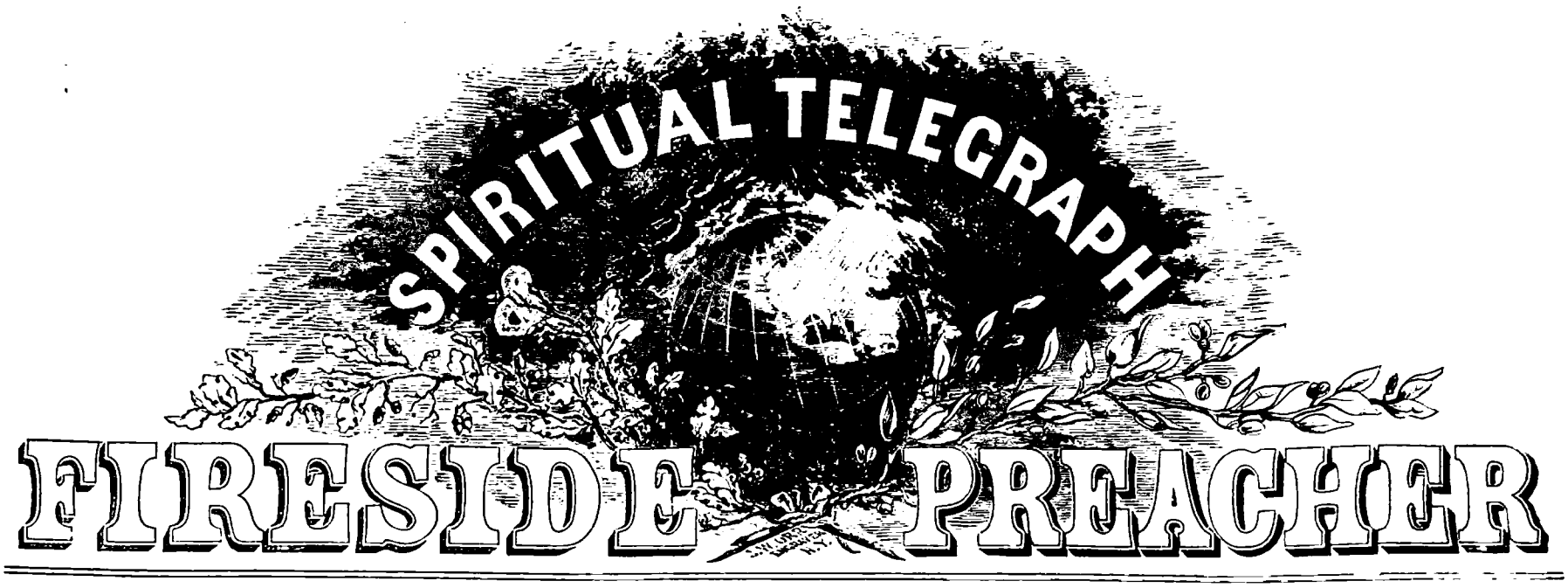


"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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☞ For Rev. Henry Ward Beecher's Sermon, delivered at the Plymouth Church, Brooklyn, on last Sunday evening, see pages 68 and 69.

"IS SPIRITUAL EXISTENCE POSSIBLE?"

Some writers contend that our ideas of Deity and a future state are innate. Perhaps they are so, and this may be the reason that the human mind, in all ages and people, has been seeking for a solution of these questions; but whilst we can find in nature sufficient evidence to satisfy reason of the existence of Deity, we can not in the same way demonstrate the existence of a future state.

As step by step we advance in knowledge of science and the phenomena of the universe, we find evidences of unlimited power, and of an intelligence which, in the adaptation of means to ends, in mechanical contrivance, and in the ideas of harmony in proportion, and beauty of coloring, is of a character strictly *human*. And the deeper our researches, and the more extended our observations, the more boundless are the views of creation still rising before us, so that gradually we arrive at the conclusion that this power and intelligence is *infinite*, and exists as the original of all things—the great first Cause or Deity. But, as all our *experience* is necessarily confined to the plane of life in which we exist, we can not, from it, demonstrate the existence of another plane, of which we have no facts, no data, no experience. It is not possible to prove a future life for man, from the surroundings of his present existence. True, there are some analogies that favor the idea, but more, perhaps, against it.

From observation of the course of nature and the history of life and matter, we may conceive it probable that man, as the highest of the present forms of life, is preparing the earth by his labors and by the action of his organism on the elements of matter, as a residence for another still higher form of being, as much superior to him as he is superior to the brute. In fact, I held this view for a long time, until I derived sufficient evidence from modern spiritual manifestation to afford me the consoling and most welcome hope of future spiritual existence; and this, I conceive, is the only way in which evidence can be had, on which to found a reasonable hope of such existence. Of course, the analogies of nature, of man's intuitions, and earnest longings for futurity, then become correlative evidences to confirm this view. If we can not accept the evidence of our senses when we experience through them proofs of the continued existence of our friends in spiritual life, as well as the testimony derived from similar experience by others, now so general and well attested, we can be certain of nothing in all the *range of human knowledge; we are then living in a world of dreams, and all existence is but a delusion.*

We must found our belief or hope of a future life on the proof derived from a lifting of the veil between the two planes—from a direct communication between the two worlds; the phenomena thus elicited we must receive through the evidence of the senses, thus to become inwrought into our consciousness, and furnish material on which reason can exercise its functions of comparison and judgment. All the metaphysical hair-splitting of ingenious minds, can not decide this question in any other way; and those who accept the evidence of the senses, and the testimony of others, for all other kinds of knowledge, but refuse the same evidence for this, must be content to remain without this cheering hope.

I have been led to these reflections by the perusal of Mr. Dinsmore's article in the TELEGRAPH of April 2. He says, "I ask if spiritual existence be possible, is there not intellectual power enough somewhere to demonstrate this possibility, without resort to strange facts, challenging investigation into their cause?" And mathematics is wholly a science of thought—reason; it is not based on a single fact; fact has nothing to do with it. Is it asking too much of Spiritualism that it shall equal mathematics in its appeal to reason?

Now, there are those who deny the existence of matter, who say there is no such thing as length, breadth, or depth, or colors, or hard and soft substances. These, they say, are all ideas in the mind of the observer, which is the only existence—that nothing exists outside of the mind. How would Mr. Dinsmore prove the existence of matter to these persons by "reason," without reference to facts, or ideas of facts—of things existing?

Our knowledge of spiritual existence is obtained in the same way that we obtain our knowledge of matter, through the avenues of the senses, by perception of outward objects—of things existing. Is it reasonable to say of any object, First prove to me that it is possible for it to exist, I will then look at it, examine it, and ascertain if it produces certain phenomena, but I will not accept the evidence of my senses as proof of its existence?

Whence do we derive the primary ideas on which the science of mathematics is founded, if not through the senses? Is it not thus we get our ideas of straight lines, angles, and curves; of length, breadth, and depth, and all other properties of matter? or can we conceive of these, except as attributes of matter? We accept conclusions drawn from the evidence of the senses for all business and other concerns of life. By the accumulation and classification of facts, and observation of their relations and connection, we determine the laws of science, and arrive at conclusions as fully proven as the solution of a problem in geometry.

Truth is an *immutable principle; the law of nature becomes so to us, from observation of series of facts, which, occurring in a certain order or connection, give rise to the idea of the relation of cause and effect; we can not demonstrate a law of nature by reason without reference to natural phenomena.*

Spiritual manifestations, that at first were so strange, are becoming less so every day, and the time is not far distant when they will be so common and numerous that they will furnish data to determine the laws of manifestation and of spiritual existence, now so imperfectly understood. When these are settled, it will be proper to try doubtful spiritual facts that may occur by the standard thus obtained.

It is possible to prove the existence of Spirits, or any other proposition, if we have a sufficient accumulation of facts, occurring in a uniform and consistent order and relation, agreeing with, and illustrating each other. The spiritual facts of this character, that have taken place within the last ten years, and that are accumulating daily, have been sufficient to produce a general conviction that Spirits do exist, and when taken in connection with similar facts with which all history abounds, would seem to be sufficient to convince the most skeptical mind. In fact, matter and Spirit are alike inscrutable, in their ultimate genesis and nature, and the same character and degree of evidence that enables us to deal with the former, should suffice to prove the latter. The human intellect is powerful in dealing with all that comes within the range of its experience—impotent in all that transcends it.

GALVESTON, *April* 19, 1859. S. H. P.

CAN THERE BE SPIRITS?

Such is the question propounded in Mr. Densmore's two able and ingenious articles lately published in the TELEGRAPH. He says, if Spirits can be, is there not intellectual power enough somewhere to demonstrate their possibility without resort to strange facts challenging investigation into their cause? He simply inquires as to the abstract possibility of Spirit-existence; and desires the proof without an appeal to facts, but by an appeal to pure reason, as the propositions in mathematics are proven.

The existence of things is assumed before we can take the first step in mathematical investigation. The science takes cognizance of number, quantity, and the relations of thing.

Without units, points, lines, angles, etc., being proven or postulated as possible existences, mathematical science can not exist. But the foundation, that is, the possible existence of lines, angles, etc., can not be proven by mathematical processes. A line is an entity, so also is a Spirit, and the proof of existence must in both cases be adapted to the nature of the subject. The best proof possible is the exhibition of the thing itself. But in this case the Spirit, appearing in proper person, is excluded as an incompetent witness. Notwithstanding he may address the senses of sight, hearing, and touch, he is rejected as incompetent to prove Spirit-existence. Counterfeit witnesses or Spirits have at times imposed on judges—the observers. A subjective image has been mistaken for an objective reality. The judges supposed they saw a witness on the stand, but being temporarily hallucinated, only imagined that they saw and heard. But some of our Spirit-witnesses have left their signatures, and other visible effects of their presence, to be seen and deliberately scrutinized, as collateral or cumulative evidence of their veritable appearance. These signatures, etc., have remained long after the dissipation of any supposed hallucination from the minds of the observers. Our witnesses are all rejected, because some have proved counterfeit. Mr. D. seems to be a most rigid dialectitian—a hard task-master, requiring us to make "bricks without straw," or any other material.

Since, then, we can not make the proof mathematically or quasi-mathematically, and the best evidence possible (that is, a direct appeal to the senses and the understanding supported by strong circumstances), being rejected, we must cast about for some other mode of proof. Would proof by analogy meet the demand? It is the only resource left. We will try it.

I assert the possibility of the existence of a beast with seven heads, and ten horns upon each head, such as is described in Revelations. Animals have been seen with more than one head, and others with ten horns, and the varieties of form and combination in the animal kingdom are infinite. Therefore the supposed beast is an abstract possibility; and should a multitude of honest and intelligent witnesses concur in a statement of having at various times and places seen, heard, and felt such a beast, and examined his foot-prints—taking, at the same time, every precaution against deception—I should, as a reasonable man, be bound to credit their testimony.

By purity of reasoning, we must admit the possibility of Spirit-existence. But to make out the parallel, let us define what is meant and what is not meant by a Spirit. An insubstantial airy nothing is not a Spirit. We would define a Spirit to be an organized being, possessing intelligence and will-power, composed of highly-refined, attenuated, and sublimated matter, (analogous to that of light, electricity, or magnetism,) which sublimated matter is found in the earthly man united to grosser matter.

Light and magnetism penetrate the most solid bodies, and the experiments in animal magnetism teach us that there is in man an aura or force which, by the power of will, can be projected from him to considerable distances, and to the passage of which solid walls of masonry seem to form no obstruction. This aura, though invisible, impalpable, and imponderable, like the magnetism of the loadstone, we must recognize as matter until we have proof to the contrary. Sir Isaac Newton, speaking of gravitation, says, that the idea of one body acting upon another through a vacuum, without the mediation of anything else, by and through which their action may be conveyed to one another, is to him so great an absurdity, that he believes no man who has in philosophical matters a competent faculty of thinking, can ever fall into it.

So of the animal-magnetic force; it must be refined matter radiating or projected from the mind of man, or a refined material medium exists between the mesmerizer and his subject, to which pulsations are imparted by a human mind or battery, composed, in part, of elements equally refined.

Knowing, then, that man exists, and is composed of matter, ponderable and imponderable—of mind and body—is it not self-evident that possibly intelligence and force may inhere specially in the imponderable and impalpable portion of his being, and that the organized intelligence and force may survive the dissolution of the body, as the butterfly survives the dissolution of the chrysalis? It is possible. Oxygen, though invariably found in combination with other elements, is capable of a separate existence. So the mind or Spirit of man or beast may possibly be capable of an existence separate from the body.

Who, that casts an intelligent eye over the infinitely varied beings of God's boundless universe, can say to the contrary? Do not the myriads of myriads of stars and worlds, and gems, and flowers, and varying forms, and forces, and hights, and depths, and infinitudes, bring home to every intelligent mind the truth, that all conceivable entities are possible? There are mathematical impossibilities, such as that a half of a line should be equal to the whole; and we are told that it is morally "impossible that God should lie;" but any conceivable entity is possible. The universe of entities stand up as witnesses, saying, "We are, therefore any conceivable entity may be." Spirits may be.

The man in the moon, surrounded by his lunatic savans, may inquire, is water a possible entity? The savans, from their mountain hights, glancing around upon the orbs of infinity, may well reply, "Although, since the lava ceased to flow from our volcanoes, we have nothing analogous to the fluid which you describe in our glorious world, yet, from the lights before us, we confidently affirm that whatever our finite minds can conceive of, the infinite mind can create." * * * It is as easy a task for Omnipotence to create a human organized soul from the "lighting's wing," as a woman from Adam's rib. Development may proceed from magnetic force to an organized, intelligent Spirit, separate from the body, as easily as an animalculæ, beginning existence in the slime of chaos, can be developed up to man.

SIGMA.

THOUGHTS CONCERNING SPIRITUALISM.

VICTORIA, VANCOUVER'S ISLAND, 1859.

FRIEND PARTRIDGE: If Spiritualism is not yet to be considered as a theorem to be proved, it certainly is a problem to be solved. It may be well to inquire what has Spiritualism accomplished in the decade that is passed. It may have diffused a spirit of emancipation from the chains, trammels and predilections of a decaying theology; but the work was previously begun, and was progressing well. It may have diffused more humane and correct ideas of religion and a future state than before prevailed. But the whole body of divinity, as taught by Spiritualists, was well understood by a large class of minds previous to the inauguration of Spirit communication. The only positive landmark gained is the physical demonstration it affords to a class of skeptically-inclined minds, of our continued post mortem existence. Even friend Sunderland yields this point, when he admits that a whole bushel of the chaff phenomena contains a few grains of wheat.

It is to be hoped that the buffetings that Spiritualism is now receiving from the press, will promote a sharper discrimination between what is known and what is supposed. There is a class of minds incapable of accurate modes of thought, and yet burning with enthusiasm, and sustained by a dogmatic assurance, whose delusions have ultimated in the shameful absurdities of Kiantone, or the equally deplorable aberrations of better men who seek dissolution of the marriage bonds without adequate cause. As anarchy is worse than despotism, so these things are worse, in their effects on individuals, than a tyrannical superstition.

The mode, manner and measure of the contact of the spiritual with the physical world, is a mystery, a problem, which probably will not be fully solved by the present generation. Yet, instead of a communion between the dead and the living being absurd and improbable, when we consider, as some Orthodox Christians believe, that Spirits are above and around us watching us with interest, it seems strange that some mode of communication has not been put in practice before. True, the transmission of intelligence between distant points, as by the magnetic telegraph, has but recently been brought into use. The great cable has shown a transmission of intelligence through the ocean to be possible, but as yet it is not rendered practicable.

It may be that the natural obstacles to a transmission of thought from the intangible to the tangible world are as great as those that prevent free communication through the Atlantic cable. But the fact of such a communication is so grand and significant that, if a century is consumed in establishing it, that century will confer on man a greater boon than any previous century. * * * * * JOHN ALLYN.

LIFE IN THE SPIRIT-WORLD—NO. II.

BY GEORGE STEARNS.

The universe is not a part of God.
It is the house he lives in; not as we
Live in tabernacles of flesh and blood,
To taste the longings of brute appetites,
And suffer all the pains and penitence
Of erring man; but better said of him,
He lives in us as we in heart-built hopes,
As genius dwells in all he fashioneth,
Or as love cleaves to what it dotes upon.
Our Maker's prime incentive is to find
Whereon to set his overflowing heart—
A sphere of action for his own delight.
This found in nature, here is all his Heaven.

God is in all his work, and nowhere else.
All things subsist by his all-quickening love:
But this can not, however it would, impart
The element of life, or other gift,
Save by natural means. From first to last
And last to first, and so from each to all,
God sheds his blessings, touching the extremes
Of being interlinked.

The Spirit-world
Is in the Universe; not far away,
Nor independent of the world of sense.
Though quite above it—quite another world,
And all invisible to mortal eyes.
The sphere of Heaven is Nature's blossoming
And as a flower clings to its native plant,
As plants themselves are rooted in the soil
Whence they have sprung, so the celestial land
Rests on the solid earth. Angels are none
Who were not men and women once, as we;
And we must reckon in our ancestry
All lower types of being to the sod,
To which we still incline for sustenance.
So all above depends on all below.
Without this world a better might not be:
For all the upper skies are born of lower.
And all the elements of higher life
Are labored out by individual souls,
Who are not quickly weaned from Mother Earth.

When human beings die, their Spirits rise,
Upborne, for their sheer lightness, by the air,
Quite on its outer plane. There they can stand
As we on marble floors, or walk, or run,
Or dance for agile joy, and make no dint
On that elastic, smooth, transparent ground.
Some fifty miles above their primal home
The disembodied find that sphere of souls,
Where, crowning still their terra firma dett,
Another atmosphere extends as high as ours,
Rare as their wish and vital as their want.
The whole infolds the surface of our globe.
And with its secret of untold delights,
Makes what we hopelings call "the better world."

That world is blessed with still another sky,
Almost the same as copies this lower sphere,
But not the same to view. To eyes of sense
'Twould seem more dark than our own vault of night;
Yet to the lifted vision of the soul
'Tis all translucent, full of rainbow hues
More exquisite than fancy tells us of.
The starry orbs are nearly where we think,
But all more radiant and of ampler disc
Than in our constellated canopy;
For all that's luminous to our dull sight
Is vetily opaque, and angel eyes
See all the planets in their Spirit-spheres.
The sun appears less by our visual light
Than by the vehicle which carries it,
Never to be obstructed in its course,
Though oft 'tis known to leave its load behind.
For Spirit-vision there is Spirit-light,
A more ethereal element than ours—
The very same by which clairvoyants see.
This makes one's sense of sight discriminate,
So that all objects have a truthful phase,
And all the worlds that move in distant space,
So far as seen, are seen just as they are,
The ken of Spirits, too, is more enlarged
And more correct than earthly telescopes.
It helps to find the parallax of stars
Which we, with all our optic aids, have missed;
And risen souls may take in at a glance
The various climes and seasons of our earth,
Learning geography without a map.

When Spirits will they may descend the air,
And penetrate earth's mineral depths;
For they have bodies subtiler than light
Which darts to ocean's bed, nor need the force
Of all expanding heat to make their way
Through walls of adamant or polar ice.
So with an earnest aim and energy,
As touched by curiosity or love,
They often wend below and haunt the scenes
Of dearest memory, to read the hearts
That miss them here, and do them special good;
To learn what's doing, or what may be done;
To soothe the sick and cheer the sorrowing;
To bear some dying infant to its home;
To bring a cordial for some penitent;
To magnetize some invalid for health;
To strengthen some soul for a martyr's work;
To give an answer to some earnest prayer;
To move some top'r to abandon gin;
To preach a sermon through some young divine;
To help some thinker to evolve a truth;
To personate a more than classic Muse;
To lead unwary feet from danger's way;
To snatch some maid from a seducer's snare—
In one of many thousand ways we think,
To find the worthy bliss of doing good.

WEST ACTON, MASS.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTIETH SESSION.

QUESTION—What is the human soul, and whence does it originate?

The question had been suggested at a previous meeting by Mr. Partridge, at the request of a correspondent; but when called up, Mr. Partridge not being present, Mr. ——— requested, before the subject of crime and punishment was entirely passed from, to hear Dr. Gray's views.

DR. GRAY said: He defined crime to be an offense against the laws of nature; that is to say, it is an infraction of the adaptation or fitness of things to each other, which adaptation is the divine order of the universe both spiritual and natural. Now right originally signified *straight*, or stretched to straightness; as in geometry a right line is a straight line, or the shortest that can be drawn between two points. A breach of right is a sin against normal adaptation. In the divine providence, what is called punishment is also an adaptation, by which a return to the right is secured. This is the end proposed. The Church, as an institution, teaches that reform is to adapt the culprit to the divine dignity.

DR. GOULD: It is objected that to inflict penalties is cruel. He does not think so. The parent who is too merciful to inflict punishment upon his child, not unfrequently has to learn by sad experience that it is more virtuous to be severe. What is true in the family is true in the State and in the Church. He objects to the doctrine that punishment is revenge.

DR. ORTON does not think severity the natural safeguard of virtue; the strong hold is upon the affections.

MR. PARTRIDGE spoke to the question. He said the human soul, in his estimation, is not life, merely, for life is everywhere. Plants and animals have life. The human soul signifies something more than this; it is life developed to the capacity of genius, analysis, power of adaptation, government, etc. It is something beside instinct, such as animals exhibit. Instinct can not make a fire, though it may prompt an animal to seek the comfort derived from it. Animal instinct ends, or reaches its zenith, where the human soul begins; that is to say, where reason or genius gives direction to life. When life is unfolded to the capacity ro power of creating from inherent genius, then is man born; or, in other words, then does the human soul begin. This is the line of demarkation between life as a universal manifestation, and life that is immortal—or life embodied in a human soul. It is the creative energy that constitutes the eternal being of God, the *Supreme human*; and this power to create from genius, constitutes the human soul. It may be objected that children have not this power. This is true only of its manifestation; but the faculty is there.

Much learned criticism ensued concerning the term create, used by Mr. Partridge. *It did not seem to be called for, however, as* Mr. P. had defined the word as equivalent to construct. Brutes construct or create from instinct; the human soul creates from powers superior to instinct, and it is these super-animal powers that constitute the human soul. It is this power of perpetual creation that constitutes the immortality of both the divine and human.

DR. GRAY understands the idea of Mr. Partridge to be, that the human soul consists in the power to devise or create new functions, which instinct can not do. That the divine existence is in the perpetuity of newness, and the human soul is an embodiment or reflection of these powers. Art is perpetually creating, and therein is man like God.

DR. GOULD: Mr. Partridge makes the human soul to consist in the superior power, as compared with the brute, to construct. But this is not true in all cases. The bee is a better workman. But is it true that man has a soul, and the brute no soul? Some very advanced Spiritualists affirm that animals have souls as well as men; and if this be true, as he thinks it is, the hypothesis of Mr. Partridge, though very ingenious, is not well founded.

DR. GRAY thinks the real question is, has man powers that transcend the body? is there an individuality that survives the bodily? He answers, Yes. When the body is entranced, we discover an organism more active than the body. The individual has the power of considering and observing things beyond the reach of the body senses. In this is seen the dignity of the human. It wholly transcends the animal.

This we know from the trance phenomena. We learn from thence that the soul can act with greater force, the body being powerless. That he has an organism which survives the physical body, we know from the facts of Spiritualism. These facts show an organization surviving the body. With respect to origin, let it be remembered that we have learned the fact of an indestructible organism by interrogating that organism. So let us refer the question of origin to this immortal structure within ourselves. The universal answer of the immortal is, *it did come from God!* thou art from God—Emanuel God with us!

MR. COLES is not satisfied with any definition yet offered. Mr. Partridge makes a man but a more ingenious animal, and even the supremacy of ingenuity may be questioned. Take, as an illustration, the Hottentot and the beaver. The superiority is on the side of the beaver. It is said that the beaver constructs in reference to a future exigency. In that case, he must *foresee*. Now, we make a great boast of *our* power to foresee, but here is forecast manifested by an animal, as well. He has known a dog to manifest both intelligence and benevolence in a remarkable degree. He fed a whole drove of hungry little whiffets and curs of low degree, by upsetting garbage barrels which they could by no means have accomplished. Having in this way fed the hungry multitude, he retired to private life with the air of a dog who had done a charitable deed for his fellow-creatures. Hence we must look for the genuine traits of human superiority in another direction. At first blush, it might be said that a human soul is distinguished by a combination of faculties, which suggests the propriety and supplies the power to buy for ten cents, and sell for twelve and a half; but as a neighboring cat one morning took the breakfast of a friend of his from the gridiron, and appropriated it without leave to her own family, it would appear that stealing is not exclusively human. He defines the human soul as that condition of consciousness which is able to say, I AM. We have body, soul and spirit, and soul is the consciousness of spirit. The consciousness of being an individual is, in his judgment, the crowning glory of spiritual activity, and is peculiar to man by virtue of the combination in him of all the essential traits of the lower kingdoms.

MRS. SPENCE does not think intelligence a proof of immortality; that is to say, man is not immortal because he is intelligent. Every manifestation of life has the intelligence its condition demands. Man has no more than his position requires, and the ant has as much. She understands spirit or soul to be life, and the question is, are there any elements pertinent to life that can resist all changes? When we have found this, we may rest assured that we have found an immortal thing. It does not follow because consciousness survives the dissolution of the body, that man is immortal. She does not consider all human life to be immortal. Soul is a human quality, and Spirit the divine quality. The life-principle takes the form of what it enters into, and its character is dependent upon conditions. If these are such as to prevent the expression of the divine quality, the individual is not immortal. This is the practical lesson, that we must have better conditions if we would enjoy happier results. Without the proper conditions for the acorn there can be no oaks. This is true of the soul-germ; without the proper conditions, it can not expand into immortality. Adjourned, R. T. HALLOCK.

JUDGE EDMONDS IN QUESTION.

Since the publication of Judge Edmonds' late articles on Spiritualism, the *New York Express published, from a correspondent, an article calling in question the Judge's competency as a witness to the facts he relates, alleging that at the time his conclusions were drawn, his mind was in an enfeebled state, in consequence of physical disease. To this article a reply* was written by a Spiritualist, and offered to the *Express* for publication; but for reasons concerning which the candid public will doubtless form some shrewd guesses, that *impartial* journal refused to admit this reply into its columns. Its author, therefore, has requested its publicity in the TELEGRAPH, and it here follows:

An article appeared in your paper of the 19th ultimo, signed "J. F. R.," which, I think, demands a reply, not so much to protect the reputation of Judge Edmonds as to prevent the public being imposed upon by assumptions untruthful and subversive of all standard rules of evidence. The first proposition made by "J. F. R.," that people do not think for themselves on matters of religion, is substantially true, so far as it relates to those who are attached to the creeds of the various churches; but it is not true as to those who have given in their adhesion to Spiritualism.

Most people in this country are, in infancy, educated in what their teachers believe to be Christianity, and they grow up as it were automatons, allowing their instructors to think for them on all religious matters, and many of them grow into the church without ability to give a reason for their faith. But Spiritualism has no ancient prejudices to assist it in bringing men into its fold. Those who come in must perforce do so in spite of early teaching, and against an overbearing public opinion, which is always set against everything that bears the marks of innovation. The conclusion is, therefore, inevitable that the adherents of Spiritualism are much more likely to be thinking men than the members of orthodox churches.

Now is Judge Edmonds competent to testify as a witness and determine as a judge?—for "J. F. R." combines the two questions together.

The first objection made is, that the Judge investigated the subject on which he is testifying, for two years, and "bestowed as much care upon it as upon any cause he ever tried in his life," without being able fully to satisfy his mind as to whether Spirits did or did not communicate with mortals. Now "J. F. R." argues that the Judge has shown by this long and careful investigation, that he is incompetent to determine the nature of the manifestations witnessed by him during that time. Any other intelligent inquirer, says "J. F. R." as much in earnest as the Judge, would have determined the question in less than half the time. The Judge investigated the subject too long, too carefully, to be a good witness!!

That there is novelty in this argument, I think no one will deny, but to me it does not appear very sound or logical. But as it is the best that can be brought to bear against the competency of the Judge, the public will doubtless excuse the writer and accept the argument for what it is worth. To me this long and careful investigation is in the Judge's favor; for surely but little consideration is due to the judgment of a man who jumps to a conclusion on important matters. Spiritualism was an innovation upon all preconceived opinions of the Judge, and it required a great array of evidence to prove its truth. Had the Judge yielded at the first "rap," we would have called him insane; and, on the other hand, had he at once pronounced it a humbug, he would have deserved reproach for attempting to decide an important matter without giving it a fair investigation. "The sluggard," says Solomon, "is wiser in his own conceit than seven men that can render a reason."

The objection urged by "J. F. R." to the competency of the Judge's testimony, on the ground that he is a believer in Spiritualism, applies with equal force to all Christian ministers who testify to the truth of Christianity.

But "J. F. R." finally qualifies his objection to the witness by allowing that he may be competent to state *facts* but insists that he should not be allowed to conceive or influence any one upon the argumentative part of the subject." It is not the part of a witness to argue, but to state facts, and this, I believe, is all the Judge proposes to do in his capacity as a witness. The public may do the arguing.

Judge Edmonds' duty is accomplished when he has testified to the facts in the case. The second point raised against the competency of the Judge is based upon the groundless assumption that he determined the question as to whether Spirits *did or did not communicate, at a period of marked physical, and consequently of mental, debility—at a time when his intellect was so reduced—so weakened by physical infirmity that he was incapable of deciding the question correctly, notwithstanding he had carefully investigated it for the two preceding years.* The Judge says: "At the end of these two years I left the country, on account of my health, and spent about three months in Central America." "J. F. R." assumes that as the Judge left the country on account of his health, he *must* have been, during the time he was absent, in a state of marked mental debility! and that his decision is not reliable as it was given at that time. It strikes me that this is a dangerous issue for a Christian to make. If Judge Edmonds, on account of an infirmity which was not so serious as to prevent his traveling from New York to Central America, and from place to place after he arrived there, was so debilitated in mind as to be incapable of forming a correct opinion upon a subject he had long investigated, how can "J. F. R." excuse the almost universal practice of Christian ministers attending the sick and even the dying, and urging them to accept the Christian religion (as they understand and explain it to them) as a means of salvation? Surely if a dying man is qualified to judge of things all important, it is unjust to denounce a man in comparative health for exercising his faculties upon matters of similar importance. S. G.

THE ORIGIN OF HOUR-GLASSES.—The hour-glass was invented at Alexandria, B. C. 149; and Vitruvius relates that about the year 145 Ctesibius, of Alexandria, invented a clepsydra. This consisted of a small boat floating in a vessel which had a hole in it: as the water escaped, the boat gradually descended, while an oar fixed in it pointed to the hours marked on the side of the vessel. Ctesibius is even said to have applied toothed wheels to water-clocks. Clepsydra were constructed in which the water dropped through a hole through a pearl, as it was considered that neither could [illegible] take place to fill up the hole, nor could the constant running of the water enlarge it. Pliny relates that Scipio Nasica discovered a method of dividing the hours of the night by means of water; and this is all we know of the instruments for measuring time used by the ancients. In the year 820, Haroun al Raschid presented a clepsydra to Charlemagne, which is recorded to have struck the hours, which was considered a most wonderful instrument.

SERMON,

BY EDWIN H. CHAPIN, D.D.,

DELIVERED SUNDAY MORNING, MAY 29, 1859.

Reported exclusively for this Paper.

"And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger!" LUKE 15 : 17.

Recalling your attention from time to time to this suggestive parable of the prodigal son, for we never can exhaust it, I ask you in this discourse to consider the truth especially presented in these words: "And when he came to himself." How wonderful is the condensation of these New Testament narratives! What immense realities are contained in a few brief sentences! The poor prodigal! It is a short story, and yet with what a pregnant suggestion it is pointed! We have no details of that wasteful and sinful career; we are simply told that "he went into a far country, and spent all his substance in riotous living." We only catch an imaginary glimpse of him in that round of dissipation. The transient light of sensual enjoyment flickers upon him through those circling wine-cups, and those wages of temptation. And there he sits before us, a poor deserted creature clothed in rags, and glad to share the food of swine. How changed from the flushed and willful boy who demanded his patrimony, and, in his impatience to see the world, hardly waited for the father's blessing, that fell with a father's tears upon his head! But all this outward wretchedness—these rags and husks and swine—do not in themselves furnish the special suggestion to which I allude. They are merely accessories and symbols; but we find that suggestion in the language of the text: "And when he came to himself."

Now, whatever may have been the immediate application of this parable as it fell from the lips of the Saviour, we can not doubt that, in its primary significance, it relates to all men, to you and to me; it is useless to give it any narrower interpretation than this; it applies to all men. Undoubtedly it well illustrates the relative position of the Jews and the Gentiles in the time of Christ, but it illustrates much more than this; it illustrates a general fact, of which they were only special instances. To insist upon this limitation would involve many incongruities. In short, as has been observed by another, "the parable grasps central truths, of which the Jew and the Gentile were, in their relation, illustrations." Among these central truths, let us, I say once more, consider the application to men in our own day—the application to ourselves—of these words of the text.

These words indicate the spiritual condition of every man who turns from a life of sin to repentance and to God. And the first thing which I wish to say concerning them is, that they furnish testimony respecting our nature—human nature. On the one hand, you will observe that this crisis in the state of the prodigal does not support a mere development theory, that men grow steadily up into holiness and righteousness without a break and without a reversion. To be sure, we may say that the extreme debasement and vilest sin of the younger son in the parable does not strictly represent the usual situation of every man. All men are not unnatural sons; all men are not dissipated, profane, licentious, riotous livers, breaking away from paternal restraint, going off into a far country, and coming at last to the abject wretchedness of the husks and the swine.

Some men seem to grow up moral—to be religious from the outset; and it may be difficult to find the precise point in their lives where, by any marked change, they turned from the downward career of evil to the upward course of good. I do not dispute this statement. I believe there are many men who have no single, sharp, tremendous crisis in their lives, no conscious shock of supernatural influence, instantaneously impelling them from a state of sin to a state of grace, as it is called. I do not know as any man has a right to look for any such crisis, or to demand it of others as an evidence of their Christian character. I am sure of one thing: I am sure that we have no right to limit the working of the Spirit of God Almighty, or the methods of his communication with the human soul. And yet this is done, and this is the great fault I find with the common theology, that it presumes that God can come in contact with the human soul only in one way. By thus doing, by shutting up this divine operation to a definite procedure—especially by enfolding it in mysterious and technical phraseology, who can tell the harm that is done? Who can measure the unreality that gathers about the entire subject of religion—hindering the substance by adherence to the form, and setting words before things? I repeat, if that contact of God with man has really taken place, who has a right to deny it because it has not taken place in his preconceived way, and can not be described in the terms of his theological vocabulary? This is that substitution of theology for religion which is the bane of the Christian world, and which is the occasion of incalculable evil. Nor is any man justified in waiting for any such sharp, conscious crisis. He knows the condition of his own soul; he knows whether he is hungering and thirsting after righteousness; he knows whether his heart is crying out for the living God. That hunger, that thirst, that earnest desire, is it not itself a divine inspiration? What has he to do but simply to follow the impulse which it gives? Are you, my friend, desiring to be righteous, wishing to be a Christian, but waiting for some most remarkable change before you enter that state? Are you desiring to be righteous? then go on seeking after righteousness, go on seeking the living God. That is the Christian life—not waiting for this sharp break and peculiar change. And I say some, perhaps, may have no consciousness of any other condition than this, that they have always striven for what seemed to them best and purest; that they have always endeavored to rise higher and higher in the divine life, and to meet the demands of the divine law.

And yet, is it the case that any man, however smooth his life may have run, and whatever may have been the depth of his religious feelings—is it the case in the life of any man, that his divine life has been of steady growth, just as the plants and flowers are growing today in the influence of the dew, the rain, and the sunshine? Has he grown up, I ask, without a break, with no retrograde movement in his life, no balking, no struggling? Hasn't there been a time when the world became real to him, so to speak; when God, and heaven, and truth, and duty, became great realities? When he felt as though he had lived in a kind of maze or dream that had suddenly broken away, and he stood face to face with immense facts? Has there never been such a period in his life? Has there never been a time when he has turned from the downward course of sin and evil, to the upward course of right and Christianity? There is nothing supernatural, according to my ideas of it, about that, though I believe all divine influences are working upon us continually, and are not supernatural. I think that every man can remember and say that at such a time he did deliberately turn from the evil, and strive for the good. I think this is the case with everybody, and therefore I say that it is not a mere development theory that is supported by the language of the text. Our nature does not steadily grow without a break and without interruption; but in every man, in one way or another, more or less marked, there is something that is akin to that experience in the life of the prodigal.

This on the one hand. But then I say, on the other hand, that the illustration in the text renders no support to the doctrine of total depravity. You see this is a *self-recovery* which is described by Christ in the chapter before us—a self-recovery. It is a coming to himself, that marks the peculiarity of the prodigal's career here. Now, can we suppose that when he came back to himself, he came back to the condition of total depravity? Just look at this a moment—and I dwell upon this doctrine because it is a paralyzing doctrine to all spiritual progress, and to all religious life. I ask you to take this matter up independent of all theologies and all prejudices, and ask yourselves, *did the prodigal come back to a state of total* depravity when he came to himself? As I said in the commencement, it is an illustration of the moral condition of every man, not an exceptional case. If the prodigal was totally depraved when he started from his father's house, he was just as bad as he was among the husks and swine; and when he came back to himself, he came back to something just as bad as he had been. Therefore, have we in this the suggestion of a mass of human nature totally corrupt and depraved? No! We have this suggestion of a primal good in human nature as well as of evil; of a primal good, deeper than the evil, just as goodness lies along all nature and all the realities of the universe. Whatever may be the forms of evil, they are enclosed by a broader and more comprehensive goodness. Inasmuch as the infinite God is himself good, so in human nature, under all its forms of evil, there is a deeper and more primal goodness.

People do not know themselves. I spoke here last Sunday of the ignorance we have with regard to other people; of our not knowing other people; of the difficulty of stripping off the concentric, manifold humanity, and finding the real essence. I say now that people don't know what is in themselves, much less what is in other men; that hundreds and thousands are living without knowing what they are fit for, and what they have been placed in the world for; living in a maze of ignorance, in a strange lack of self-consciousness, drifting about here and there, but not knowing themselves. My friends, it is a trite thing to say, but always impressing and suggestive, that we are capable of more good and of more evil than we suppose, until called out by some emergency. There are veins of good and evil in the nature of every man that lie unexplored until their latent force is elicited by some shock of circumstance. O, let no man, in this uncertain, trying life—let no man dare to say what he will not or can not do. He can not tell what some sudden pressure may call forth. Temptation will not come at the point where you expect and where you are armed for it—for then it would not be a temptation. It comes where we are vulnerable, and with a force that we can not calculate beforehand. We know not what is in us for evil; and that ought to make a man tremble; but it is a better and much more encouraging thought to know that we don't know what is in us for good. Underlying the evil, and deeper and stronger and more primal than the evil, there is some spring in our nature that may be quickened to the noblest issues. In seasons of sorrow, in hours of sacrifice, how often has some great thing been done which has equally astonished the world and astonished those who did it!

Woman, gentle and timid, seemingly fit only for the soft hours of prosperity and the sanctities of home, when affliction has darkened around her, when the deep love in her bosom has been aroused, how has she risen and gone forth, daring all peril, making all sacrifice, clinging to the last shattered hope, showing the intrepidity of heroes and emulating the fortitude of martyrs. How often, too, in some rough, ill-trained spirit, have we been surprised by some bright manifestation of humanity; how often from some unexpected corner has some great virtue sparkled forth, shedding light upon the surrounding wickedness and woe.

Yes, this is a very common expression—when we begin to feel misanthropic, when we begin to be suspicious of humanity (though very often it is only when it rubs against ourselves harshly), we say, Well, there is something good in human nature after all. And so there is; and the doctrine that says there is not is not a doctrine based upon God's truth or upon facts. This mysterious human nature, we don't know its depths, its springs, its far-reaching relations, until we turn from this superficial dealing with life, and these externals of life, and come to ourselves. Then the very point by which you can affect a man, the very point by which you can bring him to a sense of his real condition, is to show him that in him there is a better nature, to which he is doing violence and shame, and by which he can change. Now that is the positive and particular dignity of human nature. Some people have found great fault with Channing's doctrine of human nature—that it makes too much of a man, makes him too much of a demi-god. I do not think that you can make too much of a man, when you consider the correlative fact of his responsibility; I do not think that you can make too much of a man's gifts, when you come to consider farther the fact of the uses which he makes of those gifts. A man need feel no blame and no care if he is totally depraved. He can not help himself: he is locked up and fastened down; he has no ability to do better; why should he care about responsibilities—why should he care about uses? But the deep sense of guilt is in us when a man sees that he has wasted his powers, that he has had the ability to do this, and has done exactly otherwise. There is no incitement to repentance, there is no sting of guilt, there is no evangelical power in the doctrine of total depravity, to bring it clear to the logical result. The prodigal in all his misery did not accuse somebody else; he did not accuse his father; he did not accuse the devil; he accused himself: he brought that misery upon himself; he knew better, and among the husks and swine all that he could say was, "I have sinned, *I* have sinned, and have wasted my powers, and have brought this misery upon myself." Men may theorize as they please, practically they acknowledge this truth, that *there is in human nature something deeper and better than sin, or than the mere mark and mask of evil, with which our faculties are* often covered up: there is something in human nature we all acknowledge spontaneously and practically, that will respond to moral appeals. We never see a man so far gone in any vice, we never see a man so deeply entangled in any crime, that we do not at least hope that we might reach him, and believe that we might reach him, that there was some pulse in that abused, worn-out nature, that would respond to a great moral truth; that is the practical common-sense view of every man. But if he is a lump of total depravity who stands before you, what good can come from your appeals—what is the use of them? Why, Christianity itself makes its appeal to human nature; it supposes a man capable of judging between right and wrong. We may get up all the ingenious theories we please about man's capacity to apprehend the Infinite; Christianity acknowledges that capacity; Christ appeals to his works as an evidence of his divine truth and authenticity. "And the works I do," he says, "they bear witness of me."

He and Paul constantly address something in man that apprehends the goodness and truth they set forth. Not, by any means, that I hold the idea that religion is simply that which is in accordance with our nature; that is another thing. I say the Christian religion addresses our nature with its responsibilities; it finds some sympathy within us. But it is not in accordance with our nature, because on this ground is based the skeptical doctrine that religion is simply the product of the heart—the doctrine which says, "Put man under one kind of culture, and you will have one kind of religion: put him under another kind of culture, and you will see a religion corresponding to that. You will find the religion of Scandinavia very different from that of the Hottentot. Just as men are placed, so you see their religion developed." The fact is, that when you see the real working of religion, you find it not acting according to the tendencies of men's natures, but acting against the grain of their natures. Was the Apostle Paul a charitable man? a large, liberal, comprehensive man originally, when he was a Pharisee of the Pharisees, and led the persecuting host against the Christians clear to the walls of Damascus? Not at all: he was as harsh and sharp a bigot as you will find in the Christian church at the present day. Look at the change which Christianity made in him: from the sharp, bigoted man, he became a loving apostle. He who was zealous for persecution, breathes in that beautiful chapter upon charity from which I preached last Sunday morning, and the entire current and tone of his nature is changed.

No, there is no support in the deepest sense to the idea that religion

is molded by our nature, and is in accordance with it, but a great many things showing that it acts against our nature; that it advances upon a new track, and draws to a new end. And yet it is none the less true that it finds something in our nature that responds to it; some elemental goodness that is never eradicated, never wiped out. And this in itself is a refutation of the idea that man stands before us nothing but a mass of total depravity. Christ finds something in the humanity of man primal and deep, something that is worth saving. O, jewel of infinite price, trampled in the mire, worth finding! Scarred coin, with the divine image and superscription almost effaced, worth finding! Blasted with the fire of material lust, worth finding! O lost prodigal son in the husks and swine! O poor, degraded, corrupted, sinful human nature—not totally corrupt—not totally depraved—worth finding—worth saving! This is the testimony which the parable gives concerning human nature.

The next point which I gather from the text is the illusiveness of sin. I speak of sin of course in one aspect now, not as existing against God, but as existing in man. I do not speak of it in the character it presents to us as against God, although when you take it up in this aspect it looks dark and malignant enough—not as something which operates in the world against Infinite Goodness; but I speak of it as an alienation from ourselves. I say that all sin is illusion; it is not merely alienation from God, but alienation from our own better selves.

And here is another point that shows that man is not entirely out of the way. No man loves sin merely because it is sin. No man sees God in his character, and sin in its character, and says, "I take sin because I like it better." No man prefers sin, or loves sin, as sin, but in some way or other they have entered into the delusion that it is good. They love it as pleasure; they love it as self-gratification; they love it as power.

And here is the great mistake, here is the great evil of sin; it comes to us under a guise of a kind of good, and we think it is good, and we get miserably deceived by it. Considered in relation to our true capacity, and to our highest welfare; considered in relation to what we should be, and to what we are, all sin, the most spontaneous sin, is nothing but husks and swine. It has impressed upon us the monstrous fallacy that there is something good in that which is intrinsically evil. How do men look upon these matters? Why, they view God's law against sin as an arbitrary law; they think that the law of God alone creates good and evil, that it creates them by enactment, and if there were no law, there would be no sin; but a law having been issued respecting them, one is made good, and the other evil, by the enactment itself. Whereas the law grows out of the intrinsic difference between the two principles.

Evil is evil; no law makes it more so. Good is good, as essentially as the nature of God. Could we escape from the clear and awful light that burns forever around the tables of the decalogue; could we stray beyond the utterance of Christ's moral precepts; could we flee to the twilight confines of the universe; unless we can get outside of our own spiritual nature; outside of our humanity; unless we can quench all its aspirations, and stifle its demands, we can not get beyond the intrinsic evil of sin. And forever, from those aspirations and demands, the divine law would proclaim itself; for it is not an arbitrary, but a necessary law. To suppose that there is any real good in sin, then, is the greatest of deceptions; and yet, I say, could we analyze the secret of sinfulness; could we get at the radical solution of the problem why men sin, why they act as they do, we should find that they act under the supposition that there is some good in the thing which they do, and we should find that the basis of that idea was ignorance of their own nature.

All sin—remember I am speaking not of the sinfulness of sin, but of the illusiveness of sin—and I say, all sin is a mighty delusion. It is the insanity of the moral universe, and yet we hug it to our hearts; we cherish it in our bosoms; we are entangled in its deceitful allurements. And we wander abroad—the poorest and basest of us wanders abroad with some dim consciousness of better things within him that protests against it, that speaks out feebly like the voice of reason in lucid intervals of the insane. He has a sense of incongruity. O, that is a terrible thing, in all the evil of man's life—that waking up for a moment to a sense of our degradation.

I remember hearing a gentleman tell of meeting, under very sad circumstances, an old college companion, a man of bright parts and great promise when he was a young man. He lay upon a cellar-door in Baltimore, dead drunk almost, but as he looked up at his old class-mate, and began to recognize him, he turned over toward him, and said: "Tom, 'sic transit gloria mundi!'" It might have seemed ludicrous to the passer-by, but it was very melancholy to one who went into the soul of that poor man; for he saw how the glory of the world had gone from him.

And so I say it is; men sometimes come to the sense for a moment that they are wandering in a strange delusion; the drunkard feels it; the profligate man feels it; the young man who has spurned all restraint, just as the prodigal would have done had any restraint been laid upon him. He thought it a good thing to leave high life, to leave father and mother. He had often heard such a career condemned; he knew that it was forbidden, but he did not believe in these stories about the bitterness of sin; so he tries the old abomination, the old evil, again, and at last finds that he has been deluded. There is a moment when he finds it, and it is a pivotal moment, when he comes to himself. But, I say that whenever that does come, it bears testimony to the fact that sin is a great illusion, and that we are cheated, and that we are deceived by it.

Does not Christianity speak of it in this way? It speaks of man as lost. Lost; that is not in its natural state; a thing that is lost is not where it belongs. That is not a natural state. O Christ goes around finding the lost; there is nothing in all the New Testament more encouraging than that he came to seek and to save the lost. And who were the lost? what was the lost humanity? Not the rich, the greatly exalted, does he address, but the lost; just as he turned to the poor woman in the chapter I read this morning, he seeks for these, and he will strive with them until, in his own good time, he brings them back, for every prodigal must come at last. But O, does that encourage you to stray—to be lost—to remain in that dreadful, deluded state? Is it an encouragement for you to do that, to know that the Father waits for you to make you his own? But none the less, O man, is the effect, whatever may be the sin you delight in and glory in now. O, it is a tremendous delusion, as you would find out if you came to yourself. Finally, my friends, from the parable before us I draw this point, that when man comes to himself he will come to God. I do not believe but that, if a man comes to himself, he will come to his God, for nothing stands between these two points. I do not believe that they can be kept apart; it is this delusion of sin that is kept between man and God. The prodigal came to himself, and then came to his father. He felt his wretchedness and he felt his need. When the excitement of high life had subsided—when the glare and the tumult were over, he began to hear the voices of reason and of conscience. Almost smothered, they rallied and asserted their supremacy, and just in proportion as they did so, he came to himself. Then it was, when the hand of affliction had stripped these sensual scales from his eyes—when that torpid worldliness was dropping off—then it was that the old memories began to steal over him, like sweet, fresh breathings of better air, and he thought of his father, for the first time, perhaps, for many years. And there stirred within him pulses that had not beat so since he was a child; but now they throb with strange power, for they beat through the agony of repentance and through the depths of hope. And, in the resolution of penitence, he staggered to his feet, he turned his eyes wistfully toward his old home; the tears that welled up from the fountains of his heart rolled down his wan cheek, and swept away the last traces of that hot, delicious swoon, and he cried out, "I will arise and go to my father!" He had come to himself. So, my friends, when any man really feels his humanity, he feels his need. As I have said all along, he does not find a humanity utterly worthless, but he finds a humanity that has been wasted and abused. And he finds his need of God, his need of the guidance of divine truth, and the holy, sanctifying influences of divine love, in his struggles to escape the consequences of sin. People seem to think that the great point to be reached in a religious life is to be afraid of the consequences of sin, and the claim made for the popular religion is, that it shows the sinner the terrible result of his continuance in sin. But it is not the suffering to come that a man fears when he sins. He knows he must suffer; he knows that the suffering is linked to the sin by the inevitable laws of cause and effect. It is not the consequences of his sin that a man is afraid of; it is the sin itself that he is anxious to escape. "I am alienated from God," he says, "I have disposed of myself and taken myself off, and alienated myself from Infinite Goodness!" He does not speak of getting rid of the consequences of sin, as though that were the real end of the Gospel, and the real power and result of Christianity.

And now we see here the efficacy of anything that makes a man feel his humanity, I don't care what it is. God works in different forms, not in one; not through one method, not through one vehicle. Some men may be brought to a sense of their condition by looking around them—by looking up into the vast manifestations of God's material universe. So a man may be led to think, "What am I in this great universe? why am I placed here?"

Great blessings may bring a man to himself. A man is rescued from a great danger; he is raised up from a bed of sickness; something of that kind brings a man to think, "What am I? Who am I that am taken care of thus?" because, say what you will, men will believe in a Providence that is deeper than the ordinary workings of nature. A man says, "Who am I, who have been thus preserved?"

Afflictions very often bring a man to himself; not always; sometimes they harden a man; sometimes they make a man like a rock, and he says, "Let it come!" and plunges deeper into sin. But very often sorrow has this effect. Death, the awful mystery into which we look when a friend is departing; something above, beyond, nobler than the vexatious troubles of this world—no matter what it is, it drives a man to himself.

Now consider here the power and efficacy of Christianity—its power and efficacy in two simple things. First, Christianity reveals a man to himself. It was truly said of Jesus, that "in Him the thoughts of men's hearts were revealed." He knew man and he knew men. There was such a sympathy and spiritual love within him his truth searched us so. He makes us feel that we are men: he makes us feel that we are divine. Christianity has this effect: it does not make a man feel that he is degraded; it does not make him feel that he is an animal. Read the New Testament: you will feel that you are something: you will feel that you have something to do and to be.

Christianity has this noble effect; it points to the man, the lowest, the meanest, to the most debased, and says, "It is a man! It is worth something." Christ's example is a revelation of Humanity. Christ did not come merely to show us God, but to show us man, the highest possible example of man, the highest point of human attainment. He stands before every man, and says, "Here is what you may be; here is a type of that perfect excellence, that manifested love, that you, O poor, degraded man, may attain to!" In the very ideal that he holds up before us, he shows us our worth as well as our need!

He did not tell us how low we were and that there was something lower to which we must fall. You go to a drunkard and say: "You are a poor miserable drunkard!" That is of no use; he knows that, better than you do. Say to the poor harlot, "You are the daughter of shame! Go away! I am holier than thou!" It will have no effect but to plunge her the deeper in her misery. But say to the poorest, to the abjectest, "There is a possibility of goodness within you; look at that Divine ideal which 1900 years ago hung upon Calvary; even you, poor, lost, abandoned creature, may rise to the attainment of that excellence!" That will rouse them.

Was not that a grand thing which the young English admiral sent over the fleet just before the engagement at Trafalgar: "England expects every man to do his duty!" Do you suppose that every man on board that fleet did not feel cheered and strengthened by that appeal to his responsibility? Do you suppose that there is a man so base that when Christ looks upon him and says: "I love you—I care for you; there is something in you worth saving," he does not feel an impulse to rise? Christianity is mighty because it reveals a man to himself.

And then it is mighty because it reveals the Father. When we come to ourselves, we feel our weakness; we say, "We are poor; we are degraded; where shall we go? who will help us?" But Infinite Love waits for you! Do you suppose that the prodigal would have had courage to go back if he had reflected a little and said: "My Father is a stern man; he is a despot; his will is inexorable. O, it is of no use to go back to him!" He would have turned himself back to the husks and swine again, and perished there. No, no; he felt humble, and he felt that his father was a Father after all—that he had a father's love, and all the sin in the world could not quench that love. O, that was the magnet that drew him back—his father's love! And it is the magnet that draws the universe to God.

Now you may call it what you please—evangelical preaching or heretical preaching—all the theology in the world won't move men; these two things will—the sense in man of his worth, and of his need of Divine Love. Get them into the hearts of men, and you may build up as much theology as you please. Man's worth, man's need, the Father's long-suffering, inexhaustible love: that is the story of the prodigal son, and I set it up and defy all theologians to refute it!

Now, you who hear me: this is not a story of 1900 years ago: this is not a theory brought before your minds for discussion. It is a truth that I want you to take to your hearts. Have you come to yourselves? Is God's truth and His goodness your need? Do you feel your need for Christ's example, and are you striving to follow and fulfill that example? If you do, press on. Don't be afraid of discouragements. You will stumble, but you will rise again. If you have come to a sense of your own nature, press on.

But, if you never have felt such a want: if you say, "I have never come to myself: I have never thought of my relations to God: O, man in sin! running a course of vice, absorbed in business, thinking of everything else but your own true life and of God, if you have never come to yourself, strive and pray that you may; and in that very strife, in that very prayer, you will find involved the crisis of the prodigal's restoration, and the fullness of the prodigal's joy!

ERRATA.—The reader is requested to make the following corrections in the report of Dr. Chapin's sermon last week: In the 7th line of second paragraph, for "metallic figure" read "metallic mirror." In 3d column, 34th line from bottom for "What is it," read "How is it." In the 4th column, 11th line from bottom, for "rejoice with joy" read "receive with joy." Last line of same column, for "nothing beyond" read "little beyond."

Rondout.

T. C. Benning will lecture at Rondout next Sunday.

Medium wanted in Milford, N. H.

Mr. Isaac D. Seeley writes us that he would be glad to hear a female medium who would like to spend a few weeks in the country, and will endeavor to collect for them some pecuniary compensation. Address as above. It will cost about five dollars from New York to White Plains.

SPIRITUAL TELEGRAPH
FIRESIDE PREACHER

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, JUNE 4, 1859.

☞ Our cotemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, *marked*.

☞ This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor

The best remittance from foreign countries is American bills, if they can be obtained; the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remittances, and we respectfully solicit their patronage. Small sums may be remitted in postage stamps.

☞ For notices of the Press, see advertising columns.

DEATH AND CONSOLATION.

There is nothing which sinks the human heart into such deep sadness and despair as death. There is a mysterious and indissoluble cord of affection which flows out from one person to another, reaching through all gradations of human life, binding humanity together as a family, and there is no human heart, howsoever debased, that does not beat in unison with some other to inspire an undying love. Hence, wherever death occurs, a living heart is lacerated into mourning; and thus as death is now and then occurring in every family, a gloomy despondency, so far, pervades the whole human race. Notwithstanding the supposed "Faith" in a happy hereafter, when death comes to near and dear ones, it fails to yield the needed consolation, and many in their bereavement sink into despair, and in their contemplations roam through a godless and hopeless wilderness of chance in search of the lost object of affection. They can not reconcile the dispensation for which they mourn, with the idea of an over-ruling providence, and a God of love and justice.

We have known persons who professed to believe in the adequacy of a Christian faith to reconcile the mind and heart to all the dispensations to which mankind are exposed, to sink down and refuse to be comforted by any and all the evidences and means they could derive from Christianity. Faith is impotent before the stearn reality of death, and equally so is all history, and especially that history of the past against which a doubt can be raised. The words of Jesus and the Apostles sound well to the dying and to the bereaved, but behind them there is an unconquerable *wish* to *know* to a certainty whether there is really any truth in them, and if so, whether that truth is properly apprehended. One glimpse of our loved friends who have gone before—a Spirit-mother, a child, a brother, or a kind word from a Spirit-father, sister, or lover—transcends in its consoling power all the authority of mere history, however well authenticated. The tangible evidence which it affords immediately illuminates the countenance, and causes the heart to leap with joy inexpressible, while the eager hands are lifted up to grasp the spiritual realities and beatitudes of this dawning of a sublimer life. The tangible realities of the Spirit-life are alone adequate to the heart's needs in the hour of death.

We have been often pained at the futile labors of the clergy to inspire Christian reconciliation and consolation at funerals, and our heart has bled in sympathy with the gushing anguish of the disconsolate mourners. But alas! while we have balm to bind up the broken heart strings, we are under bonds to fashion and superstition! We beseech the clergy to lay hold of the spiritual balm now offered them to bind up and heal these lacerated and bleeding hearts. Do not turn them off merely with the good things which Christ and the Apostles said so many ages ago, but bid them also to the present evidences of spiritual existence, and the now open fountains of spiritual life—the same to which these blessed men came and drank. With these aids the bereaved may never waver, but be steadfast in the faith of God and eternal life through all changhs and vicissitudes. Leave not the mourner comfortless, nor his mind languishing in the wilderness of despair. Speak not lightly of, nor spurn, those tangible evidences which are essential to salvation from skepticism, and to needed consolation in the hour of trial. An awful responsibility does he assume who shuts up the sources of consolation to a human soul in bereavement, and substitutes in their place his own narrow predilections as a means of comfort.

We do *know* of *ourselves*, and not merely from history, that death is but a change in the conditions of life, and that not a true human affection is severed by it. The heart still yearns for those loved ones on earth as before, and would speak to them words of affection, of wisdom, of courage of consolation, and of faith.

For God and humanity's sake, then, use this proffered blessing in the removal of this dark vail of mourning and despair which is brooding over the human heart, and obscuring its faith in a beneficent God. Burst the superstitious band, and let the Spiritual Sun shine forth to dry up rivers of human tears. O if mankind could conceive the true philosophy of death, and of the world beyond, the mother would not be frantic over her dead darling, nor the father refuse to be comforted, neither would pious persons stand in awe, nor the reckless in daring defiance, of God's providence; but all would be reconciled and harmonized, and death be considered as the transition to a higher, purer, happier and more progressive and divine state of existence.

We must insist that there is no adequate reconciliation to death but in a personal *knowledge* of a future existence, and no adequate consolation for the bereaved but in a tangible communion with the Spirits of the loved ones.

WHAT SHALL BE DONE FOR WOMAN?

We are glad to find in the *Illustrated London News*, an article earnestly considering the above question. The writer says:

"Tens of thousands of women appeal to men for help, and to whom help must be given, if society at large is to keep pace with the improved Christian knowledge of the age. The last census gave an excess of female population of half a million. The next census, in 1861, will probably double that amount; for the wars of the Crimea and India, and emigration, have removed in the interim hundreds of thousands of males; so that we ought to look thoroughly and earnestly at the question, What is to be done with our excess of female population? Marry they can not, unless we adopt Mormon morality, and let every man have two women. The Chinese, and some other miserable nations, make short work of their superabundant population; they kill them off as they come into the world. * * * Well, a million of women are our probable excess of female population, and for these honest work must be found, and female emigration encouraged and promoted, both by governmental and private means. The women must be saved, and every available avenue of labor fitted for female hands and heads must be thrown open to them."

We are glad to see that the Old World is thus warned to "flee from the wrath to come" as a recompense for wrongs to women. There is no disguising the fact that there is a large excess of women over men, and that, under present circumstances and conditions, they can not live except by the pecuniary help of men, which is too generally obtained by a mortgage on their virtue. And yet, we men shrug our shoulders, sneer and turn up our professedly sanctimonious but really polluted noses, at female prostitution! If there is any being or thing on God's foot-stool that is more contemptible and despicable than another, it is the *thing* in human shape that *boasts* of holding these mortgages, and of the privilege of foreclosing them at will. But there are many of these contemptible things in our midst, who might be, and ought to be, men. From these our women must be saved; and how? They want food and clothing; will prayers and tracts feed and clothe them? Look over the reports of our recent Anniversaries, and find, if you can, what has been done, or said, to save our daughters from the terrible alternative which men present them—prostitution or destitution? These would-be evangelical and pious clans do not touch the case except to perpetuate and use it as a means of acquiring money to advance their sectarian schemes. These very evangelical clans declaim with pious horror against Woman's Rights conventions, and all other efforts to remove the evils which form the basis of their ecclesiastical positions and revenue.

This is all wrong—outrageously wrong. Good, earnest people are decoyed into the assumed evangelical processes of saving mankind *from the consequences of their sins*, instead of saving them *from sin*. They do not propose to remove the *cause* of sin, but to obviate its consequences—transfer it to an innocent party—and all this, by simply saying they BELIEVE that mere *faith* religion is impotent. All our sins have grown into being under this false system of religious instruction, and the boldness and ingenuity of crime keeps pace with these assumed "evangelical" efforts, and with the amount of money raised to buy up these mere verbal *beliefs*, which, they claim, transfer the consequences of sin. There is no hope of reform from these assumed evangelical enterprises. They have total depravity, and a very questionable notion of Christ, God, and the devil, but no living humanity, in the basis of their faith and efforts. These notions must be repudiated, or the course of their votaries humanized, before sin and suffering can be stayed.

The present prospect for our daughters is truly frightful. What parent's heart does not tremble and palpitate with fear as their daughters are blooming into womanhood amidst existing temptations? What must be the anguish of that parent who is breathing out his or her life on the bed of poverty, in view of conditions in which their daughters' virtue may be required to be sold, in order to obtain the means to decently bury the remains of a beloved mother? To relieve themselves of their obligations to men, they go to workshops to earn a paltry pittance, the inadequacy of which to supply the needs of life discourages them, and exposes them to the prevalent degradation. This is a partial, and, by no means, an exaggerated picture of female life; and what *human* heart is there that does not bleed for the amelioration of the condition of woman, and especially the young? What, then, shall be done?

MRS. CORA L. V. HATCH.

Mrs. Hatch occupied the desk at Dodworth's Academy last Sunday morning and evening. Every seat and standing-place was occupied with eager listeners. She entitled her morning discourse, "Religion, its necessity and effects." She maintained that nothing exerts so much control over the mind and actions of mankind as religion. The soul wants something to adore and worship. Man can take cognizance of phenomena, but he can not comprehend the *cause* of any considerable portion of them, and whatever transcends his comprehension, he is prone to adore and worship. We may apprehend the universe, but not comprehend its origin, symmetry, and order, and we infer there is an adequate power and intelligence somewhere, which we worship and adore, and which we call God.

Crude minds believe in an invisible Ruler, because there are sunshine and clouds, tempests and fair weather, lightnings and earthquakes; and from the changeableness of these phenomena they naturally conclude that He who controls them is equally changeable in His feelings toward mankind, and that the tempests, lightnings, and earthquakes, are significant of his wrath and vengeance on man.

The Egyptians concluded that there was a Being called God, because the Nile sometimes overflowed. For this they could conceive no natural cause, and hence they attributed the phenomenon to God. From these and other phenomena, and the fears which are engendered by these manifestations, religion originated. The lecturer maintained that the same religious basis (fear) was perpetuated to this day, and she adduced as proof that religion originated and was perpetuated by fear, the fact that, whenever scientific investigations reveal the cause of phenomena hitherto not understood, religious fervor subsides. When Christ appeared, a new sentiment and order were introduced, but the Jews could not accept him, because he did not accredit their superstitious, and glorify them temporally.

Christianity produces the same effect on the mind generally as heathenism. Whereas heathens worship wood and stone, images made with their own hands, Christians worship priests and creeds made by themselves; and whereas heathens do so for fear of the lightnings, thunders, and earthquakes, Christians do so for fear of hell and the devil. All our present church organizations and creeds are founded in fear and selfishness. Some join the church to escape hell and the devil, others to be respected.

Man wants something to love and adore which is more lovely, wise, and mighty than himself; and whoever strives to attain unto his highest ideal of knowledge, love, and excellence, at home and in business, is the true Christian, whether in or out of the church. Let not religion overpower mind, but be its handmaid in all the relations of life. This, said the lecturer, is our conception of religion.

HUMBOLDT.

Among our items of secular news last week, was a sentence briefly announcing the death of Baron Humboldt, which took place at his residence at Berlin on the sixth of May. The conspicuous part which this venerable and illustrious man has played in the world of science, demands from us a somewhat more extended notice.

Friedrich Heinrich Alexander Von Humboldt was born Sept. 14, 1769. He received the rudiments of that education which was the result of his life's labors, at Frankfort-on-the-Oder, at Berlin, and at Gottingen. Soon after finishing his collegiate course, it became a cherished purpose of his mind to explore nature in the tropical climes of America, a purpose which he was left free to carry out by the death of his mother, which occurred in 1796. Subsequently forming the acquaintance of the Philosopher Bonpland, he spent, with him, the winter of 1798 at Madrid, where he so attracted the favorable regards of the Spanish authorities, that he was by them furnished with every encouragement and facility to visit and explore Spanish America, under the protection of their laws, and with the privilege of bearing away any specimens illustrating his scientific discoveries. Accompanied by Bonpland, he visited and explored the region of the Amazon, and ascended the steeps of the Chimborazo to the hight of 19,230 feet. After completing his explorations in South America, he proceeded to Cuba, and thence to the United States, visiting Washington and Philadelphia, where he had several conferences with President Jefferson.

He returned to Paris in 1804, and engaged with Gay Lussac in chemical investigations principally relating to the composition of the atmosphere. Thus, traveling from place to place, he continued the diligent pursuit of his one-obsorbing object, until 1829, when he was employed by the Emperor Nicholas to explore the Ural and Altai Mountains, principally with reference to their mineral wealth. In this expedition, being accompanied by Ehrenberg and Gustav Rose, he penetrated to the frontiers of China, and *made some of the most valuable contributions to geography and general science. Since 1842* he has been at Berlin, preparing the several volumes of his great work "Cosmos," which was intended to embody, so far as possible, the results of all his labors, and for which his name will be immortalized. At this work he was engaged, with scarcely abated mental vigor, when, at the age of nearly ninety years, he was called to more sublime labors in the upper world.

Baron Humboldt was distinguished not only for his powers of accurate observation in the details of his subject, but equally so for his capacities of generalization, or viewing the universe as a harmonious whole; and the addition to this of his ability to record the results of his investigations in clear and forcible language, has constituted him, in an emphatic sense, a benefactor to the scientific world. His last moments were in keeping with the serenity and cheerfulness of his general character, and were worthy the philosopher and the man. As his life was rapidly ebbing out, the sun shone brilliantly through the windows of his apartment, when he exclaimed to his daughter, who was bending over him: "How glorious are these rays? they seem to beckon earth to heaven."

The Herald of Light.

Notwithstanding the departure of Mr. Harris, the principal editor of this Monthly, to Europe, to be gone an indefinite period, the publication is to go on, and Rev. M. C. C. Church, Mr. Harris' pulpit successor, will hereafter assume the responsibilities of a resident and associate editor. The first Number of Vol. III, for May, 1859, is now before us, filled with the usual variety of articles, in prose and poetry, which are written from the peculiar "New Church" stand-point of Mr. Harris and his friends. Some of these articles, by the external matter-of-fact people of this nether world, would doubtless be considered a little fanciful, especially that which gives account of the spiritual visit to the "fixed star Orion," and of the wisdom concerning the "Fay-souls" which was there obtained. [By the way, this is the first information we have received that there *is* a "fixed star" called "Orion," though we previously knew that there was a *constellation* of that name.] But the etherealness of these visions and descriptions is amply compensated by such articles as those entitled "Genius and Inspiration," "Heroism of Preaching," "Glimpses of the New Age," "Liberation of the Intellect," etc., found in this number. In the latter article occur the following remarks, which are so just that we can not forbear transferring them to our columns.

THE LIBERATION OF THE INTELLECT.

"The thinkers are outside of the church—driven out. The history of Protestantism has exhibited the deplorable fatuity of persecution for the sake of doctrine, without, so far as we know, a solitary exception upon the part of any of its bodies. The thriving men, the safe men, are the dullards and the drones. Reasoning is conducted within a vicious circle: a creed is devised by each seceding body, and then enforced with a procrustean tyranny. The church ignores thus the splendid possibilities of the regenerate understanding. Men know more, in the church, about fossils and chemicals, than three centuries since, because, providentially, the fathers did not include these mundane matters within the catechism: But Theology has stood still in the church. Look for a moment at some of the consequences. The SPIRITUAL INTELLECT, arrested and kept in puling babyhood, exists but as a shriveled dwarf, within the material understanding, which has grown shambling, ape-like and hideous, because the spiritual intellect, which should be its informing soul, has vegetated in obscure seclusion. Material science absorbs into its ranks the most amply endowed and highly gifted of human beings, while the animus of the enormous body is perpetually to exalt the physical side of life and to ignore the hyperphysical. The dark ages reign as despotically in Protestant pulpits as they ever did in the medieval schools of Paris or Salerno. The ghosts, the forlorn ghosts, of Aristotle and Augustine, inspire the preachments of the mighty sects that dared in their origin to brave the thunders of Papal Rome. A subtle and impalpable Jesuitism stalks through every institution where their young men are educated for the temple. Genius is repressed, originality silenced, inspiration rendered nugatory, and premiums afforded to slavish and impious conformity—a terrible condition of affairs! The youth, accustomed to hear his own deepest and holiest intuitions derided as vagaries or blasphemies, grows distrustful of all that is God-like in his inmost being; and, at last, becomes the pedant or the martinet, breaking in the coming generation to the slavery against which he once in secret repined and rebelled."

The writer seeks the remedy of this deplorable state of mental slavery, in the "New Church," which, he says, "*meets the issue and opens the door into the golden age of universal inspiration, first, by insisting on the entire surrender of the individual will to the infinite purposes of the Creative Spirit, and secondly, by holding the intellect free to grow and to thus become the reservoir of the descending ocean of that truth which has its fount in heaven.*"

LOLA MONTEZ CONVERTED.

Among recent items of general news from Europe, we find a statement to the effect that Madame Lola Montez, now in London, has lately been converted, and become religious, and that her house, which it seems she has lately purchased and paid for, is the rendezvous of a large number of wealthy and pious persons in London. Happening to meet her former agent in the street a few days ago, (who accompanied her to England last Fall as an *avant courrier* to make arrangements for her lectures, etc.,) we asked him as to the truth of this statement, and received from him a full verification. It seems that a Mr. and Mrs. Thistlewaite, formerly conspicuous, we believe, in the dramatic world, and whose minds had latterly become changed, were the principal human instruments in affecting this change in Madame Lola.

We confess that we have shared in the general and agreeable surprise which this item of intelligence has produced, and the more so from two or three considerations: First, whatever may be the antecedents of the Countess of Landsfeldt—whatever her faults, follies and sins—if she now *says* she is converted, she at least really and sincerely supposes she is, for she is not the person to ever practice a sham, especially upon any such grave and serious subject. In the second place, she is not the person to place herself tamely in the traces of any bigoted, sectarian and barren dogmatism, but will be free, earnest and heroic, and withal influential and efficient, in the utterance of her best thoughts. Nor will this change necessarily interfere with the essentials of her previously avowed faith in the existing intercommunication between this world and the world of Spirits, or with the exercise of her spiritual mediumship, but will probably be the means of such modifications of her views and practices, in respect to these points, as will be beneficial not only to herself but to others. Her intellectual accomplishments and powers of persuasion, will doubtless be as efficient in her new sphere of life as they ever have been in the sphere which she has now happily abandoned.

NEW PUBLICATIONS.

THE CASSIQUE OF KIAWAH. A Colonial Romance. By William Gilmore Simms, Esq., author of "The Yemassee," "The Partisan," "Guy Rivers," "The Scout," "Charlemont," "Vasconselos," etc., etc. New York: J. S. Redfield. pp. 600.

This is a novel portraying scenes and adventures, on sea and land, during the early period of the settlement of this country. The scene is mainly in Charleston, S. C., and vicinity, and in the neighboring seas. The book is written with more than ordinary power and ability; the plot is ably laid, and the denouement is intensely absorbing, and the interest of the story never flags from beginning to end. If there were a little less of crime, outlawry, and blood-and-thunder mixed up with the narrative, and if the life and acts of the smuggler and almost-pirate were not well nigh sweetened to palatability by a mixture of the most noble qualities in the same person, the book would somewhat better answer our conceptions of a healthy tendency and an elevated moral taste; but, as the world is, its very defects on these points will probably constitute the chief elements of the popular favor which it is undoubtedly destined to meet. We would like to give a sketch of its plan, but our present limits will not permit.

MY EARLY DAYS. By Eliza W. Farnham. New York: Thatcher & Hutchinson. pp. 425.

As the title imports, this is an autobiography of the authoress, covering the earlier period of her life. Though Mrs. Farnham's life does not present many scenes of startling or tragic interest, it is a life interesting for its gradual unfoldings, through difficulties and obstructions, to the mental and moral *status* which has given her the conspicuous position she has held before the world in latter years. Beside, there is a sufficiency of incident to repay perusal, and the style of narrative is simple and in good taste. The history is brought down to that interesting period when girls begin to think a little about the beaux; but the later enterprises of Mrs. F., in the field of philanthropy and reform, are *left untouched.*

HINTS TOWARD PHYSICAL PERFECTION: or, The Philosophy of Human Beauty, showing how to acquire and retain bodily symmetry, health and vigor, secure long life, and avoid the infirmities and deformities of age. By D. H. Jacques. New York: Fowler & Wells. pp. 244; price. $1.

This is another one of Fowler & Wells' publications whose object is the proper development and improvement of the physical nature of man, and, so far as we are capable of forming an opinion as to its relative merits, we think it quite as useful, and that it is destined to become quite as popular, as any of the valuable works which the same firm has issued on other branches of this same general theme. It treats of the laws of human configuration upon which symmetry and beauty depend, and shows, what will be interesting to most minds, that the form and features of a man or a woman, and especially of a child, may be modified at will to a surprising extent, and that thus, by a prescribed course of training, the very laudable desire to grow more and more beautiful, may be realized. This, to say nothing of the aids to the promotion of health and longevity which are furnished by the rules and instructions contained in this book, must, it would seem, be sufficient to commend it to general attention. The book is illustrated by numerous finely executed wood-cuts.

MYSTIC HOURS. By Dr. G. A. Redman.

We have been furnished some of the proof-sheets of this book, which is now in press, and soon to be published. It is a history of the experience of the author as a Spirit-medium, and while it details many remarkable and interesting facts, it gives, at the same time, in the relations of the incidents of social gatherings and spiritual circles, a life-like representation of the general spirit which has characterized this latter-day development. We shall give a farther notice of the book when it is published, which, we understand, will be in a few days. It will be published at this office; price, $1 25.

Another Free House.

A correspondent, (V. P. S.,) writing from Middle Granville, N. Y., states that the friends of liberal principles in that place have erected a meeting or lecture house, which will be "dedicated to MAN" on the 15th of June. This new house, like the one at Sturgis, Mich., which we noticed last week, seems to have grown mainly out of the illiberal policy of religionists in shutting out Spiritualists from every place of public assemblage over which they have control.

SERMON,

BY REV. HENRY WARD BEECHER,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, MAY 29, 1859.

[*Phonographically Reported by James L. Crosby.*]

"And deliver them, who, through fear of death, were all their life-time subject to bondage."—HEB. 2:15.

I shall proceed, in the first place, to speak of the bondage under which men fall on account of the fears which they have of hypocrisy. A person may be deceived—self-deceived as to what his religion is, or as to the evidences of religion in himself, and yet not be a hypocrite. Self-deception—that is, a real mistake in a person who thinks that they have not made a mistake—may not be hypocrisy. A man may receive counterfeit bills or spurious coin, thinking the one to be good bills, the other good gold and silver, and yet not be a counterfeiter. True, he loses the bills, or the amount of them, so that unquestionably it is a damage to him; but he incurs no moral guilt as having uttered or issued those things. A man may be self-deceived, yet it is not counted to him as hypocrisy, though it is a loss and an injury. Yet many persons deal with themselves with a severity and rigor of judgment as if a mere mistake was hypocrisy, and self-deception was to be ranked among the most hideous crimes. There is no man that lives who is not deceived in something; inconsistencies and deceptions are as common as bread. There is not a man so clear-sighted that God is not obliged to forgive his mistakes from sunrise to sunset. If being deceived is incompatible with salvation, then there will not be a person saved on the face of the earth.

A person may be inconsistent but yet not be a hypocrite; it is one thing to fail in the performance of religious duties, and another thing to pretend to religious character for selfish purposes; the last is hypocrisy, the first is inconsistency. There is not a man lives that is not more or less inconsistent; it may be possible for a man to live perfectly consistent, but it has never been done; no man takes his life to the rule of the Gospel, and holds his life consistently up to it.

Again: Persons bitterly condemn themselves, for they think that the world has an idea that they are better than they really are; and that while the world thinks they are such great saints (and about which you need not trouble yourself, for they don't think you are such saints at all), they think that they themselves are under great condemnation on this account. This comes from a false idea of what a *member of a church means*. When a man joins a Church, it does not mean that he is perfect, or anywhere near it; or that he is thereafter to set forth a symmetrical example of Christian attainment; it has nothing to do with degrees of perfection, but it is merely a declaration of convictions and intentions—convictions that he is simple and weak, and needs divine help, that is the conviction he professes; and the intention he professes, is the intent to live with the help of God a better life than he has led before. Thus a man says, "I am a helpless, sinful man; hereafter, by God's grace and help, I mean to live better." He merely says, "I am a sinner, and I have found it out. I know there is help for me, and I mean to have it." A profession of religion, therefore, is not a profession of sanctity—it is a confession of sinfulness. A man does not go into the Church because he is so like a candle that he needs a candle-stick, that all men may see how he burns; but a man goes into a Church as a wounded man goes into a chariot that is passing by, that he may be able to get help. Men make that mistake because they falsely judge what a profession of religion implies.

In general, let me say, as to hypocrisy, those persons who fear it most have the least of it; and those persons who have the least trouble with the fear of it, generally have the most of it. When I see a person trembling with dread for fear that they may be deceived, I say, "That is not one of the symptoms of hypocrisy." Hypocrisy goes with persons who know that they are very good—who have not the least idea but that they are going to heaven, and say, "Lord, Lord, open unto me, for I have been casting out devils in your name all my life, and I am come now to get my reward." And these are the very men who use religion as a cloak for self-praise and self-glorification. It is not the men who are continually dreading it that are liable to it.

In the second place: Christians are brought into bondage by that religious education which substitutes conscience as a basis of religion, instead of faith in the Lord Jesus Christ. Nothing is more common or more mischievous than building up religion in conscience, instead of building it up in faith and trust. Conscience is one of the most important elements of mind; it is this which gives to the mind notions of right and wrong; it gives the mind notions of truth and falsity, and keeps the mind sensitive to one and the other. It is this which gives the mind notions of justice and equity, of rights and duties; it is the element of moral sight and strength. Conscience is noble, but God did not create it as a supreme and governing faculty; it may be prime minister, but it is not the sovereign. No man, indeed, can have peace with God, nor peace with himself, who judges his life and forms his character on the rule of conscience or absolute right; it is impossible to have rest in this world, to have peace with God, when he judges himself from the stand-point of conscience. But how many Christians there are who will never allow themselves any peace in judging themselves; conscience testifies against their rectitude, and it is seldom deceived; they are hard-working men, painstaking men, anxious, solicitous, but there is no peace when conscience is supreme.

Conscience becomes more sensitive and critical at every step in moral improvement. The true artist is one who never pleases himself. There are things that give him a relative pleasure, yet a real artist never pleases himself; because his sense of beauty, form and color grows faster, his mind works faster than his hand does. He always *thinks* better pictures than he *paints*; and so a man of any considerable degree of activity in life will carry ideas ahead of his execution; so our moral sense grows faster than our producing power in life; men have higher opinions of honor, justice, equity and fair dealing than they are able to introduce into daily life. Conscience is always far ahead of our power for life; it is always throwing up and mocking at life. This consciousness of ours takes the imagination and ideality to lift them up, but how are they forever made a *model* and a *mockery* at the same time? It is forever teaching us better things, and forever laughing us to scorn because we attempt to do them. It is this which makes it impossible for anybody to set forth and take hope under the adjudication of conscience.

Conscience becomes more critical at every step in moral improvement, until at length the soul is so staggered and appalled by the demands of conscience and by the impossibility of being at peace with God on the ground of obedience, that there must come a place and a time when the man shall despair and give up, and look to God for his help as a love, not as a justice; as a grace, not as a due; as a gift, and not as a desert. There is to come a time when you have got to put yourselves in the arms of God, and say, "Oh! God, to the bottom of my experience I have tried to dress myself, and tried to cleanse myself and make myself fit for your taking, for I dare not put myself into the hands of so sublime a Power in so wretched a state; I have shredded and torn away, and done everything I could, but have made wretched work of it, and at last, poor, filthy and wretched I come to thee, and if I am taken at all I must be taken as a sinner." The sooner a man comes to that in his experience, the better, for you have all got to come to that at last.

A man must lift himself to God because he is sinful, and not because he is perfect. How many persons there are who suffer for fear that they are not actuated by right motives, and they ask, How can they be sure that no insidious self-love is in the soul—no covert pride or corrupt passion? I have known some who could not be satisfied with the means they were employing in seeking after an accomplishment, and when they came to the right means, conscience terrified them. How many persons deny themselves every liberty and every judgment, and they are in a continual state of fear and suffering, because they are afraid their life will not come up to the requisition of conscience! The Jews are not dead. The Jews? Why they are in our churches to-day; they are the men who are wearing the yoke, who are under bondage to fulfill the Law, and have not yet learned how to trust for salvation to faith in Jesus Christ. Those men are before me now, they are in our meetings and our churches, *and they need God's* grace and our help as much now as ever they did. There is no faith in Jesus Christ that can lift a man up under such circumstances. Christ has nothing to do, and because you are a sinner, weak, trembling and full of infirmities, he is left without an office; you can not come to him because you are so under the bondage of conscience, because you are so sinful; you are perpetually endeavoring to come to him when you shall have become less sinful.

Now I am always afraid, when I beat against conscience for the sake of bringing up faith and trust, that some may think that conscience is of small account. Not so; it is our guide to every-day trust; but when it is put out of its place in the soul, and lifted into the place of Jesus Christ, then I wax indignant at it. There is none but Christ can do the soul good: it is the love of Christ that gives man peace, not that he shall be cleansed from sin. But when a man judges himself by the absolute rule of right, he is bound to be a slave.

In the third place: Many persons are greatly in bondage from morbid feelings that arise from the state of physical and mental health. I take this to be particularly the case in refined times and in cities. In those times when men lived much out of doors, when there was little excitement of the nervous system, when men had muscles like flint and bones like brawn, they were not apt to have these morbid experiences. But when men live much in the house, and make heavy drafts upon the nervous system, they become liable to these morbid influences. All diseases that disarrange the cerebral functions, all those diseases that fasten themselves on the material part of the thinking and feeling, invariably derange the mental economy. Such feelings are no more matter for sober judgment, than the twinges of rheumatism, neuralgia, or the toothache. There are a great many temptations that are mere nervous temptations, and a great many visions that are simply improper manifestations of the mental economy. There are a great many things which men register in their journals as the work of the Devil, that are nothing but the work of a disordered stomach.

Ill health devolopes in some men religiousness of the most enthusiastic kind, and in others a trembling doubt and dread; and no merely moral remedies can relieve such cases. Bodily health will bring soul health under such circumstances, and nothing else will. In general, all great labors, all severe and exhausting study—in short when, from any cause, a man sucks his brain dry and leaves it super-sensitive, he will be apt to induce the whole train of morbid moral extremes, the only remedy for which is health, health, *health!*

Air, sunlight, rest, recreation, wholesome food, sound sleep and enough of it, and exercise will gradually reinstate the mind that has thus been prematurely exhausted and weakened; and then, and not till then, the conscience will begin with regular beat, and the swinging pendulum of the mind will keep time. Ministers, I think, are no more foolish than other people, yet they have been in great danger from a kind of professionalism, in prescribing hymns and chapters in the Bible for those states of mind that should have been treated medically; therefore I think every minister should have a doctor joined to him—not to give medicine, for the less you have of that the better—but to give advice in such cases; but as he can not always be, a minister ought to be a soul-doctor and a body-doctor both.

In the fourth place: Persons are in bondage for the want of some object for the mind to exhaust its energies upon. Some natures are idle; they don't seem to suffer much if they have no occupation, though they seem to suffer if they do have one, and if it is very exacting. There are some streams where they can never run the mill by night. Sometimes they have to let the stream run all night to collect water enough to run the mill by day. So there are some brains in the same condition; it takes a long time for them to run and collect material enough to work upon, and the longer they run, the better they feel. They avoid a great deal of suffering, but they also lose a great deal of living. And there are some persons who must have something on which to expend the ever-increasing energies of their natures; and if such persons have a legitimate occupation which shall absorb their thoughts properly, they will be happy, and their religious happiness will be constant; but if they have little or nothing to do, their minds turn back on themselves, their experience becomes morbid, and oftentimes exquisitely painful. If there is any one thing which is a fatal obstruction to real piety, and to real happiness, it is voluntary or enforced laziness. When I find persons with nothing to do in life, persons who are educated, of great resources, of great imagination, of great affection, great thinking powers, very active, but nothing to do; too rich to be obliged to work, and placed in a high position in society (there is nothing worse)—staying at home, reading a great deal, thinking a great deal, rolling and rolling over feelings a great deal—when such persons come to me, my first thought is, God help them! If the Lord in his good providence would only send some dispensation to take away their property, so they would be forced to work, so they would have to go out to work as the servant girls do, go out and wash for a living, most of them would be very happy saints before they had washed a year.

Just so long you will find a morbid state of mind, as you find great mental powers with nothing to do; a man who has nothing to do, and does nothing, can not be helped. I never despair of any cases more than I do of these. I never despair of helping anybody so much, who come to me, with their trials and troubles. It is as if a farmer should undertake to keep his grass clear of spider-webs; every night will be spun what every morning he may sweep off; and he will find that a million of little insects will outvie all his broom industry. So you see it in the mind of the person who has nothing to do; every faculty is a spider spinning web all through the mind; they have nothing else to do but to be making mischief in themselves. *Therefore, the prescription and direction for such persons is: Work! work! work! Go to work! Do something! Be something!*

In the fifth place: I mention bad religious self-management. A great many persons don't know how to manage their bodies, so as to be healthy, and a great many more persons don't know how to manage their mind, so it shall be healthy. I may mention first, religious imitation, which is most inevitable in making false character, and oftentimes makes the most mischievous work. Striving to be what other men are, looking out at experiences foreign to our nature, and endeavoring to reproduce them. Men have thought, that if religion was the work of God, it would be alike in everybody; we might just as well say, if the flowers are the work of God, they will be the same everywhere. In point of fact, they are alike nowhere, they are varied endlessly. And so every man's religion is varied, both by what he is, and by what his education has been on these points. All that a man can do, if he is sensible, is to say, "How shall I take this disposition of mine, made up of these elements of mine brought forward to live in such and such ways—how shall I take such a nature as this and oblige it to conform to the law of God, which is love and benevolence? How shall I do that?" Every man must answer that question for himself.

I think life is like a voyage. Suppose there should start out from your harbor a yacht, a schooner, a sloop, a hermaphrodite brig, a full-rigged brig, a barque, a ship and a man of war, all bound on one common voyage; now then, suppose the yacht should look at the man of war as she moved down the bay, with all her canvas out, and say, "When can I get such sails up on me like that man of war, with three great noble sails on it?" Any man would see that the yacht has no place for such sails. No; everything must make the voyage with its own hull and with its own sails.

Now, God has given to every man his own hull, in which to make the voyage of life. Being a Christian is not to make yourself like that man or this man, but taking yourself as you are, and endeavoring with that to make yourself obedient to the law of God.

Again: This is very much provoked and enhanced by the very pernicious habit of novel reading—I mean the reading of religious biographies; for I think it is one of the worst things that can befall a man, because in general they are not true, and the nearer they come to the truth the more lying they are. It is not possible for a man, at least for the men who usually write biographies, to give a symmetrical development of the inward life—to take the life of any man and say, This is the way in which he lived. But how are they written? If only the external history is written, then they are not considered to be profitable; but the moment you undertake to reproduce the symmetrical, inward life, in such a set of revelations, and make so many suppressions, you give no idea of the result of such a life. It is not enough that our painters go abroad and make copies of great pictures, but our biographers must make copies of great men's lives, which are not more than the ordinary daubs that are brought home as copies of those pictures. If a garden was so arranged that all the quince trees should bear apples, and all the apple trees bear peaches, all the roses become cineraceous, and all the tulips rancescent,

and all the other flowers try to gather to themselves the endless colors of other flowers, would it not be confusion worse confounded? Thus we see it in the Church when everybody is trying to look like everybody else, and the result is that they are like nobody, not even like themselves.

Again: The endless introversial and analytic examination by persons incompetent to judge of mental states, is a great cause of trouble. Good, simple-minded people hear their ministers preach about self-examination and the duty of analyzing their own characters. It would be a good thing if they could do it, but they can not. They turn their thoughts in upon themselves till they stop all thought, and thus work exceeding great mischief by this pernicious habit of introspection. When a man looks inside himself, he never promotes peace, he never promotes joy; even when men are competent to do it, they never promote anything but humiliation and suffering. No man can get peace except by looking at Jesus Christ. No man ever yet got peace by looking at himself, and no man ever will.

Again, a great many persons are brought to great perplexity by stopping their feelings upon religion. Men don't seem to understand that if they want feeling to be feeling, they must let it alone. He must be unconscious about it as it were; for the moment he says "There, that is a feeling," he stops it right there, and behold it is not a feeling any more. What is it? It is simply an *idea!* In other words, he has shut off that stop of feeling, and turned on the stop of mere intellectuality. Here is a man who thinks, "I am sorry for sin," and he stops and says, "Let me see if this is really a feeling," and it immediately becomes an intellectual idea. Here is a man who thinks, "I love God"; he stops and says, "Let me be sure if this is really love," he shifts it over from the place of feeling and puts it in the place of an idea—a mere intellectual state. What if I should stop my watch every few moments, to see if it is going? I should do no worse than those people who are continually stopping their minds to see whether they are in motion. Life is in this way made up of little petty, nervous, higgling experiences. Persons lose a great deal by this constant nervous watching of themselves; they are all full of crotchets and crotchetty feelings.

Now, if a man means to walk, he must have a clear course in order to gain anything like a gait or a majesty of movement, or a sweep and power of movement. But if a man starts to walk, and says, "Where shall I put my foot? Well——well, *there*, I guess. Well, where shall I put the next one? Well, *there*," and then he takes it back to see if it is right, and then puts it down again; then he stops and says, "Perhaps it is the other foot"—now this is to walking just exactly as the course which many persons pursue with regard to becoming perfect. They never think, but they stop to see if it is right; and so their feelings are started, and then pulled back; they are chafed like a horse that is not permitted to go, and is whipped for not going, till he breaks up into all manner of antics, and it is happy for them if they do not break away from the vehicle entirely. How many persons there are who are *perpetually using their minds in this ruinous way!*

Do you suppose if you brought up a child in this way, you could ever make anything of it? If you want children to be noble and magnanimous, you must trust them. A child must have a chance to live itself, whether it is right or wrong; that is the best way. As a man's mind must be dealt with, you must have periods of accountability, but make the time so long between them that they will not shut you off from acting broadly and using your liberty, and when you come to the appointed bound, then, perhaps, you may see what course you have actually pursued. It is the better way to trust yourself to go on until you have got some sweep and momentum of power. Persons make mistakes in this course—there is no way in which there are not some mistakes—but in this course there is one liability to error where there are a hundred in the other cases.

All gardeners know that when a plant is mildewed, and when thousands of parasitical insects swarm upon it, covering every leaf and branch, you may care for it and try to remove them by soap and water, by snuff, and a thousand other medicaments; but every gardener will say that the only real way is to give the plant vigor and strength of growth, and it will throw them off itself. So in respect to the ten thousand little thoughts and difficulties which beset life—they are just like the mold and mildew which settle upon the plants—they are soon thrown off when there is any growth and strength of life. Therefore men must give to the mind power and life and movement.

In the sixth place: Men bring themselves great distress because they do not recognize the important fact of a law of growth in moral graces. All Christian virtue begins small, and goes through the stages of gradual development before it comes to its final ripeness. Although by judicious care this process may be greatly accelerated, as by ignorance it may be greatly retarded, yet there is no wisdom and no care which can throw out of our religious experience this limit of time in development. You have got to begin in the seed form, and you can not jump over one stage of growth; you have got to go through these stages of development in the mind just as much as in the development in the plant. It would be no great gift if the Church could be made to throughly understand this. When Christ says that "the kingdom of heaven is like a little leaven hid in a measure of meal, which works until the whole is leavened," it is not that the kingdom of God is a thing secret and hidden, but a thing that ferments and works. The kingdom of God is like a grain of mustard seed, which is the smallest of all seeds, yet when it is grown the birds of the air lodge in its branches; so the beginning of God's work in the soul is seminal. As in the plants, so in this beginning; the sprouts put forth leaves, then there is a stem and a branch, then other leaves, then more stems, then perhaps the winter stops its growth, the spring again revives it, and the second or third year it shows its blossoms; it may take four or five years to produce the well-ripened fruit, and then they say it will take at least ten years before it shall attain to its fullest and finest growth. Such are Christian experiences.

Now men suppose after they have become converted, that they can by reading and prayer inherit all the graces ready-made; and they suppose they can be had if they will fast, and pray, and read for them; whereas, as God produces these graces, he produces them only in the experiences of daily life. A mother prays for patience, and God sends his blessing that she may be patient. The mother prays for faith, and God sends to her affliction, and takes away her heart's life, her joy. She says, "God has taken away my all from me," yet she never would have had that faith unless she had been thus called to exercise it. So God works out perseverence in man, by placing him in circumstances in life where he is obliged to use perseverence. When God wishes to make a man's back strong, he puts a pack upon it, and the object is accomplished which could not be done in any other way.

Suppose a boy says to his father, "I want my arm to be as strong as Samson's." The father says it shall be so, and he binds him out to a blacksmith. The boy does not like the hard work of the smithy, but in a year or two his arm is strong and vigorous. If a man wishes to have an athlete's muscle, he must go through an athlete's training in a gymnasium; he must have his temperance and his severe practice, and at last his object is attained.

So in respect to all the graces, God takes the minds of men and puts them through ten thousand experiences, in the primary school of this world; he has not even an academy here—it is merely a primary school; he puts man into his appropriate place, and little by little he develops and expands in growth, till by and by he becomes perfect in all the Christian graces.

Now, when a man commences a Christian life, supposing he does not need this law, or supposing that his religious character must be complete, he will find fault with himself and sit in judgment over his evidences of religion without the slightest reason for it. He is not just to himself because he does nottake into account this indispensable law of growth. You may look upon some venerable man, and say, "O, if I had the life that he has, I should have no doubt of my evidences." When God has sent as many storms around you; when he has sent as many sorrows upon you; when he has burned out all the flames of passion in you; when he has put you through as many services as he has him—then you will have those graces, but not till you have had the same experiences that brought them out in him. Even Christ was made perfect through sufferiug. He went through all human experiences in his earthly state, in his embodied state. And so with the Apostles, whose lives now stand out like fruit upon the bough, redolent and full of tempting beauty. Paul was not learned *in experience till he had been tried for a score of years: and those things which stand out in such clearness, are the experiences of twenty years crystalized into one form. Those graces which seem to be so easy, then, are a lifetime in one word. We are as children who are at school, and by and by, if we attain to the measure of what we shall be, our motto should be this:* "Grow in grace and in the knowledge of the Lord Jesus Christ."

Lastly: A very great amount of fear and bondage comes from the utter want among Christians, of a knowledge of Christ, and an endeavoring to live for and like Christ, instead of living by Christ and in Christ. There is an impression among men that Christ has made an atonement, and he is in Heaven ready to receive all who obey him. Their view of it is, that a certain way has been opened up by the atonement of Christ, and if they can only find it, they can go straight to the gates of Heaven and present their ticket, and Christ says, "here is a man got here the right way, brought the right ticket, countersigned "Faith," and all that, and he must be admitted. Christ is not to them a present help in time of trouble, but a final rewarder of men, who must get along here the best way they can. How to reach Heaven, how to get these wretched hearts through all the maze of life, and through the wilderness, is the great trouble of most men. We carry so much, we can not carry it easily. There are some thirty natures in one nature, which is what it is partly from the father and mother's nature, and partly by virtue of education, in which we had no voluntary agency. Lifted up and lowered down, easily filled and exhausted—how shall a man take this multiform, ubiquitous nature of his, and carry it steadily along the path of duty and performance?

Don't come to me with the question of moral agency. Is not a man able to perform all that God commands? Yes, he is, as regards the abstract question. You take a man driving up Broadway with a nimble team when the street is choked and packed with omnibuses and wagons, and ask him, "Are you able to see that omnibus and that wagon, etc.? Have you confidence enough to steer your buggy through them all? Yes, he says, in this particular instance; but there are fifty men, and behind them are still more which I can not see, and so a man must go through all these without grazing or striking anywhere, or what is more, being struck anywhere. That is but one, but these are all combined. Take man, full of selfishness and pride as he is, with the pressure of care upon him, and is it so easy to carry himself in perfect justice and equity and love that is required in the Christian life? Whether I can or can not, I don't, and you don't and won't. There is no man on the face of the earth who can go safely through the battle of life, fight his way to Heaven's gate and present his ticket, and say, "I have won the fight and now I want my reward."

If there is no Saviour who can take me by the hand before I am through the strife—if there is no Saviour to co-operate with me before I get through life—then there is no Saviour for me at all. If Christ is a spectator in this conflict, and not a sympathizing actor with me and by my side, then he is not a Saviour in my case. What do I want of a doctor to come and congratulate me after I get well? I want a doctor to come and help me get well when I fall sick. The great truth is, that Christ is a being whose nature—not whose office, but whose nature—leads him to have compassion on the weak, sinful and helpless; it is his nature to do so, and not as a part of the arrangement prescribed. He offers to accept all men, however sinful; not after they have got rid of sin, but in it, that they may get rid of it. It is Christ's work in the soul to help you against sin. He knows every creature, though through and upon that intimate, thorough and amazing knowledge, Christ offers to accept every man. Naked and open are we before him with whom we have to do. Christ says, with all this knowledge, "I will take you and educate you for Heaven if you will love me and trust me." Undeveloped and unregulated in moral nature, earthly and unholy in passion, Christ takes the soul in all its wickedness to his heart, that he may heal it.

While Christ intensely and inconceivably loves truth, honor, justice, love, and goodness, and hates their opposites, yet the sight of these evils in his children produces more sympathy than ever. It is not when my son does right that I am most conscious of love toward him, but when he does wrong. It is not when he is in health, but when he is sick, that my love is most drawn out toward him. When I see him tempted by sharpers, then my soul becomes a fort to him; when I see him insidiously beginning to tamper with the fatal cup, or with the treacherous cards, then I throw about him all my wisdom, all my paternal love, and would pour out my very blood for him, because he is imperiled in such mischiefs. So Christ is full of solicitude, compassion, and love. And he has all power; all things in heaven and on earth are his, all things are but his ministers set to do his work upon living men. Christ has also a personal interest and glory of his own in our salvation; and therefore, I say, there is no folly greater than to attempt to get to heaven alone.

Yet how seldom do we find men who have a living Christ. We find men who have a New Testament Christ, a doctrinal Christ; they have a Christ of the letter; a Christ of the sepulcher; a Christ on the cross; a Christ of sacrifice. Some people are always talking about "the cross;" some people never say Christ, but always say "cross," and seem to think that is Christ. A great many people have a dry opinion of some far-off glory. Their Christ is future. A very few have the idea that he is to fulfill to them the promise: "I will come unto you, and make my abode with you." Christ is with you at midnight and at noonday; at morning and evening; he is never far off; he will receive you, and carry you in the bosom of his providence, from strength to strength, until you shall stand in Zion before God!

Are the heavens kinder than Christ? and do they not open their bosom and pour down upon us water for our use; and do not the brilliant stars shine down upon us by night? Is earth kinder than Christ, and does not *she give us food to nourish the body?* Are the times and seasons, that move in their vast circuits, better than God? Are the times and seasons, that clothe us, *and minister to us,* and is the great sentient Mars of the ever-heaving ocean more, loving than the eternal Jehovah? Is he less pitiful than suns and stars, than oceans and earth? Ah, there is nothing but God in the universe, all these other things are but his feeble ministers. All the heavens glistening with stars? the earth, growing with life and covered with blossoms and fruits; the streams that run; the things all around us on every side; the whole treasure-house of Nature—all, are but so many ways by which God speaks. His voice comes to us night and day: saying to us: "Ye are mine, and I am yours; my everlasting strength is underneath you. Trust me, love me, and I will bear you up, and you shall be saved!"

The moment a man begins to think of himself, he finds that he is going down, down, down. The barometer sinks the moment a man begins to think of himself, and rises when he begins to think of Christ. In him there is no variableness or shadow of turning; there is no doubt and no fear, for perfect love casteth out fear. They that know that they are wicked themselves, and Christ is a justifying Saviour, have settled the whole question in that one act by which they say: "Lost, undone, and sinful as we are, thou art one that can love the sinner, and canst save him. "I give myself to thee to be saved"—that ends it.

Let me close in the words of the Apostle: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Amen, and Amen.

Miracle in Ellington, N. Y.

We extract the following from a letter recently received from a friend in this place:

"We have spiritual meetings in this place and vicinity every Sabbath, and listen to a trance speaker, Miss Elizabeth Law, sixteen years of age. Her discourses are very much like those delivered by Mrs. Hatch. The subjects are generally given her by the audience, and her treatment of them is causing much trouble to our orthodox brethren."

This is another miracle of our time—a young girl of sixteen, standing before an audience to speak on any subject that may be selected on the spot. No wonder our orthodox brethren are troubled to solve the phenomenon. The truth is, they must accept it as spiritual, or be swallowed up by it. Such miracles will sooner or later do their own work in the minds of the people.

EVIL SPIRITS.

MR. PARTRIDGE: As there seems to be a variety of opinion among the believers in the spiritual philosophy about the existence of evil Spirits, I would like, with your permission, to lay before your readers my ideas on the subject. There is a state of existence beyond what is called death, where the life of human beings is continued on in endless duration, and to obtain a correct general notion of that existence, we must study the present or rudimentary stage. In the present life we see numerous grades, planes or spheres of being, from the lowest and most undeveloped specimen of humanity to the most exalted moral philosopher. All mankind, of course, occupy the same ground physically, but in their intellectual and spiritual nature the difference is world-wide.

That death makes a change of state or external condition, all will allow; but many are slow to believe that this change will have little or no effect on the Spirit or the real essential being. We are still too much influenced by our ancient orthodox notions that death makes a mysterious alteration in the soul, so that it at once becomes almost infinite in its faculties and powers, though at the same time it is an invisible, intangible essence. I can see no reason why death should make any more change in a person than would a removal to another part of this earth. Let one of us remove in midwinter from this parallel of latitude to an equatorial climate, and though the external conditions of life would be almost immeasurably changed, yet the essential nature of our being would remain the same. We would show the same disposition and character as before. And I believe that death makes as little change in our nature as a removal to another country. It is but the laying off an outside garment, and a removal into a superior and more congenial climate.

From these premises, I infer that disembodied Spirits will exhibit the same characteristics that they did before death, so far as the new condition will permit. A person ignorant before death, must not be expected immediately after to become learned, or one with an undeveloped, inharmonious, or, to use a common word, "Evil," organization, must not be expected to become, by the change which death makes, a saint or a philosopher, but they will show the same temper and disposition after the "mortal coil is shuffled off," as before.

We must judge the future, in all that is essential, by the present and past. If, then, my views in general are correct, they will explain the contradictions and perversities of the various "spiritual manifestations" which have puzzled and confounded so many. If each class of undeveloped Spirits is confined to its own locality or sphere, as there is every reason to believe it is, though they may progress from there, a hell will be produced sufficiently strong to please any believer in retributive justice. On the contrary, if pure, refined and progressive Spirits may enjoy a locality suited to their tastes and needs, free from contact with gross and malevolent ones, a heaven will exist there happy enough to satisfy the longings of any human Spirit. KARL.

ROCHESTER, N. Y., *May* 9, 1859.

Note from Mr. Coles.

Some three months ago, I published two or three communications in the TELEGRAPH, in which I endeavored, in *part*, to answer sundry questions that had been propounded to me, through the paper and otherwise, in reference to the *causes* of my unbelief in the genuineness of such physical manifestations as I had myself witnessed. I intended to have followed up my contributions until I should have fully expressed my views on this subject, but was prevented in consequence of entering into a business arrangement which called me away from New York to the western country, where I was engaged in traveling for nearly two months. On my return to the city, I found several letters awaiting me from different parts of the country, some in praise and others in censure of my late course in Conference and elsewhere, in reference to spiritual questions. A few of these letters are very lengthy, and the writers desire me to answer through the columns of the TELEGRAPH, while others request a circumstantial reply through the mail. As my time just now is so fully occupied as to prevent my compliance with the wishes of those who have favored me with notice, I am compelled to ask for a little delay; and, in the mean time, I trust this article will serve as an acknowledgment of my having received the communications of D. H. P., of Galveston, Texas; D. G. W., of Ballston, N. Y.; G. B., of Sherbrooke, Canada East; S. H. T., of Boston, Mass.; and "Levite," of New York. Other letters, requiring short answers, I will reply to by mail as early as possible.

Just as soon as I can command time, I will endeavor to give fair and convincing reasons for my former belief, my subsequent doubts, and my present denial, of such spiritual (so-called) manifestations, as I have myself witnessed during the last six years. JOHN F. COLES.

STANZAS.

As flow'rets sweet,
Crushed 'neath our feet,
A sweeter fragrance shed;
With incense rare,
Perfume the air
Around their lowly bed;
So, 'neath the weight
Of crushing fate,
Some hearts more heavenly grow;
And joy and peace,
And happiness,
Dispense where'er they go.

As gold from dross,
And metals gross,
By fire is purified,
All unalloyed,
And undestroyed,
Comes from the furnace tried;
So woes and pains
Are but the means
By which our souls are tried:
Misfortunes dire
Are but the pyre
Of envy, scorn, and pride.

The taper's light
In darkest night
Sends farthest forth its ray;
Its glimmering sheen
Had ne'er been seen
In broader light of day;
So grief and care,
And dark despair,
May bring some hidden power,
That else had been
Unknown, unseen,
In fortune's favored hour.

BLOOMING VALLEY, PA. P. C. DENSMORE.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Cora L. V. Hatch will lecture at Dodworth's Academy next Sunday, morning and evening.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Mrs. Fannie Burbank Felton will speak on Sunday, the 19th inst., at 3 and half-past 6 o'clock, P. M.

☞ Mrs. Hayden, clairvoyant and test medium, is at Munson's, 5 Great Jones-street, from 9 A. M., to 5 P. M., to give opportunity to those who wish to investigate.

☞ Mrs. Amanda M. Spence will respond to invitations to lecture, addressed to Jamestown, N. Y., or to New York city, care of G. W. Westbrook.

Three Days' Meeting.

The friends of free thought, free speech, and a free platform on which to express that thought, will hold a Convention at Sturgis, Mich., on the 17th, 18th, and 19th of June, for the purpose of celebrating the completion of a temple of freedom, erected in that place. A general invitation is extended to all public speakers and lecturers on reform, and to the friends of progression generally, to be present on that occasion, and aid in the ceremonies of the day.

Ample provision will be made for the accommodation of strangers from abroad.

By order of the Executive Committee—J. G. Wait, L. N. Hutchison, B. B. Gordon, Jas. Johnson, Wm. H. Osborn.

STURGIS, *May* 10, 1859.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

Please take Notice!

We have struck off surplus copies of the back numbers of the present volume of this paper, which we designed to use as specimens to send to the address of those persons in different sections of our country whose names and residences our patrons may furnish, hoping they may be induced thereby to subscribe.

THE MOVING MENTAL WORLD—THE NEWS.

EUROPE—THE WAR.—The R. M. steamship Asia, from Liverpool, on the 14th inst., arrived here on Thursday, May 26, bringing three days' later news.

The position of affairs at the seat of war had undergone no apparent change, and no collision had taken place. Advices from Constantinople to the 4th, report increasing agitation in the Turkish provinces, especially Bosnia. An increased number of troops had been placed on the watch. The Austrian Government had stopped the transmission of political news to Constantinople by telegraph, and the European inhabitants had requested that the telegraph at Jassy might be joined to the Russian lines.

IT is said that the Rothschilds have lost 75,000,000 francs by the great Viennese House that has just failed; but this is probably an exaggeration.

PAUL MORPHY.—Mr. Paul Morphy, the celebrated chess player, lately returned from Europe, was honored by his friends in this city last week, by two grand ovations, and the presentation of several valuable testimonials. Great enthusiasm was manifested at the meetings.

THE FLOATING HOSPITAL FOR QUARANTINE.—The hull of steamer *Falconer* is being rapidly fitted up at Red Hook Point, under direction of the Quarantine Commissioners, for the purpose of a floating hospital at Quarantine. She will accommodate nearly one hundred and fifty, and it is thought she will answer almost as well as a land hospital, the experiment of floating hospitals having been tried in the Mersey and other waters quite as rough as our lower bay. There is thought to be no danger of the hulk becoming infected, if she is kept properly cleansed and ventilated.

PROSPECTS OF THE CROPS.—We learn from various quarters that the prospects for this season's crops are very good. In Indiana, wheat is promising; in Ohio, the fruit is reported as having been uninjured by frost; and from many other places we hear encouraging accounts.

THE PIKE'S PEAK SPECULATION, ST. LOUIS, *May* 26.—Mr. James Maginnis, of Lockport, N. Y., who has just returned from the Plains, publishes a statement in the St. Louis papers denouncing all Kansas gold mines as the most stupendous humbug ever perpetrated on the American people. He says it was gotten up by land speculators, and sustained by parties interested in frontier towns, and merchants with heavy stocks of goods on hand. The statement of Maginnis is corroborated by another from Mr. Van Ness, of Jackson, Miss., who positively asserts that, after having prospected throughout the whole country, and visited all the claims and diggings, he saw no man who had made more than twenty cents per day, or found dirt yielding more than one cent per pan.

A KIDNAPPER'S CASE, BOSTON, *May* 26.—Some time since, Capt. Crowell of the brig *Rollerson* on the passage from Pensacola to Boston, discovered an escaped slave on board, who was forced from his hiding-place by hunger. Captain Crowell put the brig into Hyannis, and for five hundred dollars induced Capt. Bacon of the schooner *Elizabeth* to convey the fugitive to Norfolk, thence to be sent to his owner in Pensacola. The fugitive, as is alleged, was chained to the capstan of the *Elizabeth*, which vessel got under way before the people of Hyannis knew of the circumstances. To-day Capt. Crowell and John Orlando, mate of the Rollerson, were brought before the Public Court, charged with depriving of liberty and returning to slavery one Columbus Jones. The defendants waived examination and gave bail, $2,000 each, to appear for trial.

IMPORTANT NEWS FROM MEXICO.—NEW ORLEANS, *May* 26.—The steamer *Tennessee* is below, with Vera Cruz dates of the 22d, and Mexico of the 19th. A movement was initiated in the capital in favor of Santa Anna's return to power. Gen. Wall, with 1,000 men, was marching upon Tampico. A conducta, with several millions of dollars, was to leave Mexico on the 24th for Vera Cruz. The English residents had remonstrated against the conduct of their minister, Otway, in the Tacubaya affair.

Mrs. Polly Pixley, widow of Elisha Pixley, of Bethany, N. Y., who laboured under the belief that the world would soon be burned up, concluded to anticipate that calamity by burning herself to death on Sunday, the 15th. She took from the house a pan of coals, went about fifteen rods from the dwelling and set fire to her clothing, and was found by the neighbors after having lain on the ground, as is supposed, some four hours.

A JUDGE SENTENCED BY A JUDGE.—Judge Cadwallader of Pennsylvania, has pronounced a somewhat rigorous sentence on Judge Vondersmith, convicted of forging land warrants. He not only sentenced him to an imprisonment of twenty years, but added a fine of $5,000, and obligation to make restitution to the Government of $30,000; and on the condition of paying this sum, the Judge agreed to sign a petition for a reduction of ten years of the term to which he sentenced the prisoner.

WHALERS CRUSHED IN THE ICE.—Letters received by the *North Briton* speak of numerous disasters to British whalers in the Arctic seas, a number of steamers and sailing vessels having been totally lost in the ice.

A duel was fought in the vicinity of Mobile, on Tuesday, at the old race track, between M. G. Vicks, of Vicksburg, Miss., and James H. Stith. They met with rifles at forty paces, and Mr. Vick fell dead at the first fire, the ball of his antagonist penetrating the brain.

A duel was fought on the 20th inst., between Mr. Poindexter, of the Nashville *Union*, and Mr. Beaumont, of the *Republican Banner*, between whom a personal collision had previously occurred at the *Banner* office. They met in the street opposite the Capitol at 1 o'clock in the afternoon, each accompanied by a friend. Using pistols, they fired almost simultaneously, neither shot, however, taking effect. On the second shot, Mr. Beaumont received a slight flesh wound in the leg. Mr. Poindexter was unharmed. With the wounding of Mr. Beaumont, hostilities ceased. The Nashville *Gazette* is gratified to hear that the differences between the belligerents have been amicably adjusted, and their former friendly relations restored.

THE CUP OF TEARS.

We found the following North German legend in "Thorpe's Yule Tide Stories," one of Bohn's Antiquarian Series. It is too beautiful to remain in the sole keeping of antiquarians:

"There was once a mother and a child, and the mother loved this her only child with her whole heart, and thought she could not live without it; but the Almighty sent a great sickness among children, which seized this little one, which lay on its sick bed, even to death. Three days and three nights the mother watched and wept, and prayed by the side of her darling child, but it died. The mother, now left alone in the wide world, gave way to the most violent and unspeakable grief; she ate nothing, and drank nothing, and wept, wept, wept three long days and three long nights, without ceasing, calling constantly upon her child. The third night, as she thus sat overcome with suffering, in the place where her child had died, her eyes bathed in tears, and faint from grief, the door softly opened, and the mother started, for before her stood her departed child. It had become a heavenly angel, and smiled sweetly as innocence, and was beautiful like the blessed. It had in its hand a small cup that was almost running over, so full it was. And the child spoke: 'O! dearest mother, weep no more for me; the angel of mourning has collected in this little cup the tears which you have shed for me. If for me you shed but one tear more, it will overflow, and I shall have no more rest in the grave, and no joy in heaven. Therefore, O dearest mother! weep no more for your child; for it is well and happy, and angels are its companions.'" It then vanished.

WEIGHT OF THE EARTH.—Copernicus first distinctly demonstrated that the apparent terrestrial plane was really a free and independent material mass, moving in a definable path through space. Then Newton explained that this independent mass moved through space because it was substantial and heavy, and because it was unsupported by props and chains; that, in fact, as a massive body, it is falling forever through the void; but that, as it falls, it sweeps round the sun in a never-ending circuit, attracted towards it by magnet-like energy, but kept off from it by the force of its centrifugal movement. Next, Snell and Picard measured the dimensions of the heavy and falling mass, and found that it was a spherical body, with a girdle of 25,000 miles. Subsequently to this, Bailly contrived a pair of scales that enabled him approximately to weigh the vast sphere; and he ascertained that it had within itself somewhere about 1,256,195,670,000,000,000,000 tons of matter. To these discoveries Foucault has recently added demonstration to the actual sense of the fact, that the massive sphere is whirling on itself as it falls through space and around the sun, so that point after point of its vast surface is brought in succession into the genial influence of its sunshine; an inverting atmosphere of commingled vapor and air is made to present clouds, winds, and rain, and the inverted surface bears vegetable forms and animated creatures in great diversity. The world is, then, a large, solid sphere, invested with a loosened shell of transparent, elastic, easily-moving vapor, and whirling through space within the domains of sunshine; so that by the combined action of the transparent mobile vapor and the stimulant sunshine, organized creatures may grow and live on its surface, and those vital changes may be diffused, among which conscious and mental life stand as the highest results.—*Edinburg Rev.*

A STRING OF CURIOUS FACTS.—The difference between the skulls of the domestic hog and wild boar, is as great as that between the European and negro skull. Domesticated animals that have subsequently run wild in the forest, after a few generations lose all traces of their domestication, and are physically different from their tame originals.

It is not natural for a cow, any more than for other female animals, to give milk when she has no young to nourish. The permanent production of milk is a modified animal function, produced by an artificial habit for several generations. In Columbia, the practice of milking cows having been laid aside, the natural state of the function has been restored. The secretion of milk continues only during the sucking of the calf, and is only an occasional phenomenon. If the calf dies, the milk ceases to flow and it is only by keeping him with his dam by day, that an opportunity of obtaining milk from cows by night can be found.

The barking of dogs is an acquired, herditary instinct, supposed to have originated in an attempt to imitate the human voice. Wild dogs and domestic breeds which become wild, never bark, but howl. Cats, which so disturb civilized communities by their midnight "caterwaul," in their wild state in South America are quite silent.

The hair of the negro is not wool, but a curled and twisted hair. The distinction between hair and wool is clearly revealed by the microscope.

The dark races have less nervous sensibility than the white. They are not subject to nervous disease. They sleep soundly in every disease; nor does any mental disturbance keep them awake. They bear surgical operations much better than the white people.

Animalcules have been discovered so small that one million would not exceed a grain of sand, and five hundred millions would sport in a drop of water. Yet each of these must have blood-vessels, nerves, muscles, circulating fluids, etc., like large animals.

The circumference of the earth is 25,000 miles. A railway train, traveling incessantly, night and day, at the rate of twenty-six miles an hour, would require six weeks to go round it. A tunnel through the earth, from England to New Zealand, would be nearly eight thousand miles long.

A YOUNG lady who attended the execution of the four murderers in Baltimore, came home in the evening, acting strangely, saying she was to be hung on Friday; would partake of no food nor medicine. She gradually sank, expressing much gratification at the thought of dying, as it would save her from hanging, and on Wednesday she died.—*Fredonia Advertiser.*

DASTARDLY OUTRAGE.—The editor of the Lebanon *Herald* perpetrates the following: "Why are the young ladies of Lebanon, when they try to make a conquest of a gentleman, like a band of untamed Indians about to engage in mortal combat?" "D'ye give it up?" "Because they enter upon the contest with a (w) hoop!" He deserves to be pinched to death by old maids.

THE FIRST STEP.—A dancing-master was taken up in Natchez, lately, for robbing a fellow-boarder. He said he commenced by cheating a printer, and, after that, everything rascally came easy to him.

PROSPECTUS OF

THE SPIRITUAL TELEGRAPH,

AND FIRESIDE PREACHER.

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Arrangements have been made to give in each Number of the ensuing volume verbatim reports of Discourses by

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We shall also report, as heretofore, the proceedings of the Spiritual Lyceum and Conference, and give a synopsis of all the news of the week, and will publish communications from Spirits, and from the more deep and advanced thinkers of the mundane sphere, both in our own country and in Europe; and also, from time to time, reports of Discourses delivered by—

REV. JOHN PIERREPONT, REV. T. W. HIGGINSON, MRS. CORA L. V. HATCH, EDMONDS, PARKER, EMERSON, AMBLER, BELLOWS, BRITTAN, SPENCE

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Our arrangements are such as will enable us to publish the discourses by BEECHER and CHAPIN on *Tuesdays following the Sundays on which they are delivered;* and thus will every family be enabled to listen to the discourses of these eloquent speakers, by their own fireside.

Specimen numbers will be sent free to those intending to subscribe.

Any effort of our patrons and friends to extend this notice, and the circulation and usefulness of the TELEGRAPH AND PREACHER, will place us under renewed obligations and gratitude.

Our friends will oblige us by calling the attention of Editors Clergymen in their respective localities, to this request.

Clergymen and Editors who will send us four subscriptions ($8), will receive one copy of each issue of this volume free.

☞ *The Press.*—Our cotemporaries will greatly oblige us, and we trust the public also, by publishing or noticing this Prospectus. All papers coming to us with notice marked will be entered for a copy of THE TELEGRAPH AND PREACHER for one year.

Terms, $2 per year, less 25 per cent. to Agents, and to such as will get up and send us clubs of ten or more subscribers. Address, CHARLES PARTRIDGE, NEW YORK.

Mrs. Felton's Lectures.

Mrs. Fannie Burbank Felton will lecture in Philadelphia, Penn., on Sundays, June 5 and 12; in New York, on Sunday, June 19; and in Norwich, Conn., on Sundays, June 24, July 3, 10, 17, and 24. Address, until June 15, "Willard Barnes Felton, No. 813 Lombard-street, Philadelphia, Penn.; from June 15 until July 24, "Norwich, Conn."

Friends of Human Progress.

The annual meeting of the "Friends of Human Progress" is to assemble at Waterloo, Seneca Co., N. Y., on Friday, June 3, and will continue its sessions during three days. This meeting of earnest reformers will discuss in a fraternal spirit those vital questions which relate to man's present and future well-being, and they cordially invite the presence and co-operation of the friends of freedom, truth, and humanity.

Removal.

J. B. Conklin has removed from Broadway to 54 Great Jones-street, three doors west of the Bowery, where will hereafter be the office of "The Principal."

☞ Miss Elizabeth Law, trance speaker, lectures in Ellington, N. Y., and at Ruggs' Corners, every fourth Sunday, and at New Albion and in adjacent neighborhoods, the intermediate time.

☞ A Southern family, who are Spiritualists, would accommodate a gentleman and wife, or two single gentlemen, with full or partial board; large, airy rooms. House with modern improvements. Inquire at 167 Ninth Avenue.

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SPIRITUAL TELEGRAPH.

NOTICES OF THE PRESS.

New York Tribune says: "We must give it (the TELEGRAPH) at least this praise—that it seems to us the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit."

Mount Joy Herald: "It is devoted to Spiritualism, earnest, straigt forward in its course, open for free discussion, and neither sectarian nor bigoted."

Syracuse Republican: "The SPIRITUAL TELEGRAPH is always candid, impartial and able."

Herald and Era: "The TELEGRAPH is one of the oldest, and among the best of the spiritual papers, and no doubt it will be sustained."

Belvidere Standard: "Mr. Partridge is widely known as a man of honest and liberal sentiments, and although he gives his means toward the dissemination of Spiritualism, it does not follow that he is speculating on the credulity of deluded people, as certain persons are wont to believe. For the exposition of this subject, the TELEGRAPH has no superior."

Daily Gazette and Comet: "It is mainly devoted to the illustration of Spiritual Intercourse, though entitled to a high place as a literary and scientific journal."

Ottawa Republican: "Those who feel an interest in knowing what developments the Spiritualists are making in different parts of the country, will find the TELEGRAPH much ahead of the common run of that class of papers."

Jefferson Union: "The TELEGRAPH, under its present management, is ably conducted, discusses and examines the various phenomena of the new doctrine, with great candor and marked ability."

The TELEGRAPH is the leading organ of the independent, anti-free-love Spiritualists of the country, and it is edited with marked ability. It is a candid, fair dealing advocate of the doctrines of modern Spiritualism, and as such, entitled to the support of those who are believers or inquirers.—*Freeport (Ill.) Journal.*

Charles Partridge, Esq., Editor and Publisher of the SPIRITUAL TELEGRAPH, New York, has our thanks for an exchange. The paper is filled with the most extraordinary spiritual revelations, and cannot fail to astonish the uninitiated like ourself. There is much ability displayed in its editorials.—*Upshur Democrat.*

Partridge's SPIRITUAL TELEGRAPH is a weekly quarto of twelve pages, devoted to the illustration of Spiritual Intercourse, in such courteous style that the paper *ought to be unobjectionable* to all seekers after truth. The publishers says "its columns are open to even sectarians—to everybody *who has an earnest thought to utter.—Conn. Bank Note List, (Hartford.)*

SPIRITUAL PAPER.—We have just been favored by a friend, an old "Typo," with the first number of the seventh volume of the SPIRITUAL TELEGRAPH, issued May 1st, 1858, edited by Charles Partridge, New York. It is a handsomely executed paper of twelve pages weekly, suitable for binding, and appears to have able contributors to its columns. We should judge it to be an able advocate of the cause of the present Spirit unfoldment.—*Ohio Democrat.*

SPIRITUAL TELEGRAPH.—A weekly paper, devoted to the physical and spiritual needs of mankind, by Charles Partridge, 125 Maiden Lane, New York, at $2 00 per year. This is a publication which has attained its eighth year, and wherever it has discovered trickery has proved itself as prompt to expose humbugs as any outsiders could desire.—*Connecticut Bank Note List.*

THE SPIRITUAL TELEGRAPH.—This is the oldest and largest spiritual paper published, being a weekly of twelve pages. Its contributors are from the ranks of scientific and enlightened minds everywhere, and the mass of information published in its pages is truly astonishing. Mr. Partridge is no visionary fanatic, but a sagacious business man, and his character as such, gives tone and reliance to the communications which appear in the TELEGRAPH. Almost every branch of natural science is discussed in this paper, with a weekly synopsis of the important news of the day. Its columns embrace articles for and against Spiritualism, and therefore it is especially valuable to the investigator.—*Genesee County Herald.*

Spirit and Clairvoyant Mediums in New York.

Mrs. Dr. HAYDEN, Writing, Rapping, and Clairvoyant Medium, formerly of Boston, may be seen day and evening at Munson's, No. 5 Great Jones-street, New York.

Mrs. F. J. FRENCH, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HESSEY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Green-street.

Alexander N. REDMAN, Test Medium, 170 Bleecker-street.

Mrs. BRADLEY, Healing Medium, 109 Greene-street.

Miss KATY FOX, Rapping Medium

Mr. BECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, 469 Broadway. Hours, daily, from 7 to 10 A. M., and from 2 to 4 P. M.; in the evening, from 7 to 10.

Mrs. S. E. ROGERS, Seeing, Psychological and Healing Medium, 44 Delancy street. Hours, 10 to 12 A. M., 2 to 5, and 7 to 10 P. M.

Mrs BANKER (formerly Miss Seabring,) Test Medium—Rapping, Writing and Seeing—483 Broadway. Hours, from 10 A. M. to 10 P. M.

Mrs. HAYES, the most successful Medical Clairvoyant in America, can be consulted, day and evening at 327 Broome-street near Bowery, New York city.

Dr. JOHN SCOTT, Healing Medium, No. 38 Bond-street, may be seen at all hours of the day and evening.

Mrs E. J. MALONE, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evenings, and will attend private circles when desired.

TO THE PATRONS OF THIS PAPER.

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